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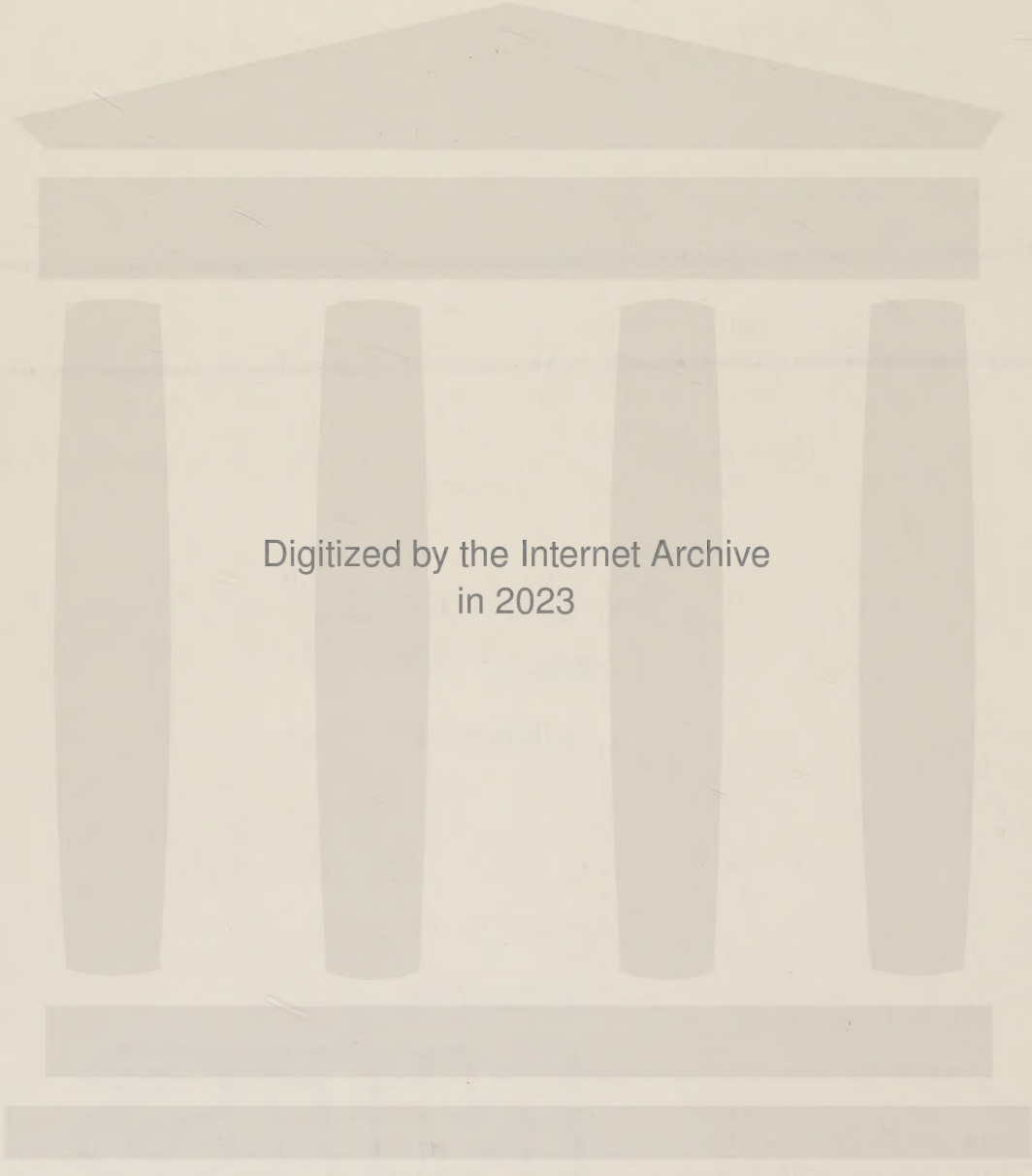

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The Operation of "Socialist Universities"

- Series LVII-LXI -

Editor's Note:

A serial discussion of the operating of "socialist universities" was begun by the Jen-min Jih-pao on March 29, 1969. Articles in Series I-LVI were translated and published in Current Background Nos. 881, 890, 903, 916, 923, 945, 955, 975, 996 and 1007; the continued and latest discussion series LVII-LXI, are now assembled in this issue.

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LVII. Conscientiously Sum Up Experience and Enthusiastically Support and Bring Up New Things Emerging in the Revolution in Education

Worker-Peasant-Soldier Students Are Fresh and Worthy Troops in Combating and Preventing Revisionism

by

the Teaching Reform Office of Tsinghua University

(Peking Jen-min Jih-pao, April 19, 1974)

Shouldering heavy class assignments, more than 2,300 worker-peasant-soldier students entered Tsinghua University in 1970. While studying in the university, they took part in the great movement to criticize Lin Piao and rectify work style, upheld the policy of "going to university, managing the university and using Marxism-Leninism-Mao Tsetung Thought to reform the university," and went through violent struggles between the restoration of the bourgeoisie and the drive of the proletariat to combat restoration taking place on the front of education. Today, with the movement to criticize Lin Piao and Confucius developing in depth, they have triumphantly accomplished their tasks of study and come back to the practice of the three great revolutionary movements. Tested in struggles in the past few years, the worker-peasant-soldier students have proved themselves fresh and worthy troops in combating and preventing revisionism. They use combat to consolidate and develop the great achievements of the great proletarian cultural revolution and to write new poems in the history of proletarian education.

Strong Fighters in Criticizing Revisionism

During the movement to criticize Lin Piao and rectify work style, worker-peasant-soldier students of the first term showed relatively high consciousness in class struggle and two-line struggle and in continuing the revolution.

After the publication of the Communique of the 2nd Plenary Session of the 9th Central Committee of the Party, the worker-peasant-soldier students of the specialty of power generation of the department of electrici acted on the strategic dispositions made by the Party Central Committee, roundly criticized the idealist "theory of genius" spread by the Lin Piao anti-Party clique, resisted the pressure on them by the bourgeoisie for "giving first place to intellectual education," and threw themselves with full confidence into the battle to "go to university, manage the university and use Marxism-Leninism-Mao Tsetung Thought to reform the university." When the renegade, traitor Lin Piao's conspiracy ended in complete failure, they were filled with immense proletarian indignation and actively carried out revolutionary mass criticism to denounce Lin Piao's towering crimes in altering the Party's basic line and policies for the historical period of

socialism and conspiring to restore capitalism. At that moment, a few people jumped out to negate the great proletarian cultural revolution and the new things emerging in the revolution, to vilify the revolution on the front of education as "a product of the ultra-'Leftist' line," and to vigorously carry out activities of restoring the old order and rolling back the wheel of history. At that crucial moment, the Party branch of the union of students of this class conscientiously studied the Party's basic line and carried out active struggle for perseveringly keeping to the main orientation of the movement to criticize Lin Piao and rectify work style. With the support by the higher-level Party organization, it led the students of the whole class to join the broad masses of teachers in roundly criticizing the ultra-Rightist essence of Lin Piao's counter-revolutionary revisionist line and, citing the actual conditions, used the weapon of "arousing the masses to air their views freely, write big-character posters and hold great debates" to wage a struggle against the restorationist force of the bourgeoisie. In the past few years, the worker-peasant-soldier students of this class upheld the philosophy of struggle and became advanced models in "going to university, managing the university and using Marxism-Leninism-Mao Tsetung Thought to reform the university." During the struggles between the two classes and between the two lines, they came forward to courageously combat the trend of erroneous ideas. In the course of study, they constantly made efforts to improve their skills. In their graduation training, they accomplished with outstanding results such important items as "research on the stability of the electricity system in Hupeh," and used their outstanding results to refute the reactionary fallacies holding that the quality of education "is not so good at present as it was in the past."

In the course of struggle, the worker-peasant-soldier students learned deeply that they must "read and study conscientiously" in order to combat and prevent revisionism. They made strenuous efforts to study lessons of political theory. Various study classes had set up groups for studying the works of Marx and Lenin and Chairman Mao's works in their spare time. Many students could perseveringly carry out private study by linking it with the actual conditions of the struggle.

The first decision coal miner Sun Te-yu had made after entering the university was to conscientiously read the works of Marx and Lenin and Chairman Mao's works. For many days and nights, he eagerly looked up words in the dictionary and studied diligently. At the beginning, he took two to three hours to write a page of notes on what he had learned. At the end of 1970, the university organized field camping and he was assigned to be a company instructor. There had been a rapid march of more than 100 li in daytime, and when other students had gone to sleep at night, he insisted on studying by electric light or flashlight. In the eight months after he entered university, he wrote notes, running to 100,000-odd characters, on his study of the works of Marx and Lenin and Chairman Mao's works.

Reading and studying perseveringly, Comrade Sun Te-yu was enlightened more deeply and was firmer in determination. The representatives of the bourgeoisie went all out to vilify and destroy this newborn matter of admitting workers, peasants and soldiers into the university and aimed their spearheads of attack directly at Sun Te-yu. Making an analysis by applying the viewpoint of class struggle, Sun Te-yu felt that the trend of reactionary ideas negating the great proletarian cultural revolution and negating the "July 21" road prevailed in the university and an effort had to be made perseveringly to hit at this trend.

At that moment, the 10th Party Congress was held. This was pointed out in the documents of the 10th Party Congress: "Revisionism remains the main danger today." After repeated study, Sun Te-yu actively threw himself into the struggle to uncover and criticize the restorationist forces of the bourgeoisie. During the movement to criticize Lin Piao and Confucius, he studied the documents issued by the Party Central Committee and hurriedly wrote articles of criticism, often getting to bed late and missing his meals, and spoke eloquently at many criticism meetings organized by the university, the department, the class and the students' group. Learning an impressive lesson, he said: "Without studying well the works of Marx and Lenin and Chairman Mao's works, we cannot criticize revisionism penetratingly; without criticizing revisionism, the working class cannot take a firm stand in the university."

Promoters of the Proletarian Revolution in Education

In the past few years, a violent struggle between the proletariat and the bourgeoisie has been under way, centering on the question of whether we should uphold the proletarian revolution in education or restore the old order. As soon as they crossed the threshold of Tsinghua University, the worker-peasant-soldier students of the first term acted on Chairman Mao's teaching "It is imperative to revolutionize education," and loudly put forward the militant slogan "Go to university, manage the university and use Marxism-Leninism-Mao Tsetung Thought to reform the university." In the past three years and more, to realize this slogan, the worker-peasant-soldier students of the automation specialty of the industrial automation department waged untiring struggles against all sorts of deeds of restoration and regression and became an advanced group of the whole university in acquiring all-round development morally, intellectually and physically.

Not long after they were admitted into the university, the phenomenon of "cramming for lessons" appeared in their class and they were deeply dissatisfied with this. Yet, some people said: "This is the normal life of a university. Students must adapt themselves to it step by step." Many students conscientiously studied Chairman Mao's instructions on the revolution in education and contrasted them with the conditions in their class. They saw clearly that whether the old system

of education should be changed to meet the needs of the worker-peasant-soldier students, or the worker-peasant-soldier students should adapt themselves to this old system of education was a major problem concerning what road we should take and which kind of people we should bring up. With the support of the revolutionary teachers, they broke down the situation of "cramming for lessons" and carried out private study. But, a few days after this new thing had emerged, an investigation group came to investigate the so-called "quality of teaching and learning" by giving a surprise test. After learning about the "results of the test," some people said: "Private study is fine but makes for lower grades." The students said with firm determination: "We don't want to be slaves to marks." Together with the revolutionary teachers, they went out of the university and into the factories. They carried out study in the course of production and boldly reformed the teaching of the subject of electrical engineering by linking it with the actual conditions. They conducted this reform livelily and vividly. At that moment, some people again suggested "systematically making up missed lessons" under the pretext of "failing to accomplish the plan of theoretical teaching and learning." Several subjects were crammed into the students at the same time, and this soon led to serious consequences. In view of this situation, Jen Wen-yu, secretary of the Party branch and a worker student from Tach'ing, led the students of the whole class to conscientiously study Chairman Mao's concept of education. They came to understand that the struggle centering on the necessity of private study was actually the struggle between progress and regression. They united closely with the revolutionary teachers and whipped up another upsurge of the teaching reform. For the past few years, the further they conducted teaching reform, the higher their enthusiasm surged and the broader their road became and the greater their initiative in study was. They quickly built up their ability to analyze and solve problems. As a result, they accomplished their tasks of teaching and learning ahead of schedule and ushered in the bounteous fruit of their graduation practice. Fighting shoulder to shoulder with the veteran workers, they successfully designed and made such devices as the progressive work sequence controller and the system for determining the roller position, which helped the Peking Steel Plant realize automation in making hot-rolling seamless steel tubes. They also designed and made some automatic devices for other plants. Some of these devices attained a new level at home. Seeing these achievements made by the worker-peasant-soldier students, a technician of a rubber and machine works said in praise: "You have taken solid action to propagate Chairman Mao's proletarian revolutionary line in education. This shows that Chairman Mao's 'July 21' Directive is incomparably wise and correct."

When they had just entered the university, students who specialized in water conservation were met with the struggle to run a university with open doors or behind closed doors. Some people said: "It is feasible to run a short-term training class at a worksite. But it is impractical to conduct a regular course of study at a worksite." The students expressed their will to blaze a trail in the three great revolutionary movements. Led by the workers' and PLA's propaganda team,

they packed their bags and went to the worksite at Lungpo, where they combined study with actual conditions. At that moment, the restorationist force of the bourgeoisie fanned an evil wind to negate newborn things and insistently demanded that this class sum up its "sufferings" and "lessons" which resulted from running the university with open doors. Immediately after that, under the pretext of "strengthening theoretical study and improving quality," they shut the students up in the university to make up missed lessons on fundamental knowledge and to make an analysis on a blackboard of the stress resulting from a horse pulling a cart and from a cart pulling a horse. The Party branch led the students to study the history of two-line struggle on the educational front, making them understand that disavowing a university with open doors meant disavowing revolution and going in for revisionism. The teachers and the students discarded the teaching plan of "making up missed lessons on fundamental knowledge" and went again to the banks of Chuma River and to the worksites and villages to conduct teaching reform. In the past few years, they went seven times to the worksites to conduct a class and paid study visits to more than 40 worksites of water conservation projects. This method of work showed that the quality of education did not deteriorate but, on the contrary, the students progressed more quickly in political consciousness and vocational proficiency. This class had 67 students. Twenty-three of them entered the Party and twelve others entered the Communist Youth League while studying at the university. Party members accounted for 73 percent of the total number of students in the class. While conducting the class with open doors, they put forward 16 items of technical innovation and engineering design, nine of which were adopted by the relevant departments. During their graduation training, they took part in the designing of a certain reservoir. They creatively put forward a new hypothesis on the inclined planes of a wedge. Adopting the improved method of using stereographic projection to calculate the slip of space among rocks, they designed a dam of asphalt concrete with inclined planes and put forward the plan of building the dam with domestic asphalt.

Ordinary Laborers Serving Workers and Peasants Wholeheartedly

Chairman Mao says: "The question of 'for whom?' is fundamental; it is a question of principle." Before the great proletarian cultural revolution, the old schools went all out to imbue the students with ideas of the exploiting classes, such as "study in order to seek an official post" and "knowledge is private property," so that many students were bent on establishing personal fame, became cocky, divorced themselves from manual labor and were unable to distinguish one kind of grain from another. This was a revisionist road. The worker-peasant-soldier students firmly broke with the old traditional concepts, bore in mind the assignment given them by the proletariat, never forgot the natural color of workers and peasants, and were determined to prove themselves laborers with socialist consciousness and culture.

Chao Su-heng, accountant of Tachai brigade who was called "a red housekeeper" by the poor and lower-middle peasants of Tachai, attended primary school for only three years in the past. After coming to Tsinghua University, he was confronted with difficulties in study and derision by the few bourgeois intellectuals and went through a very acute ideological struggle. He recalled that when Tachai set up its elementary cooperative in 1953, the class enemy used culture many times to strangle the poor and lower-middle peasants of Tachai, none of whom had attended primary school. He also recalled how Comrade Ch'en Yung-kuei and the poor and lower-middle peasants had bid him goodbye before he left Tachai for Tsinghua University, and the heroic courage of the poor and lower-middle peasants of Tachai in changing the natural outlook. He was determined to study well at the university. In the past three years and more, he diligently learned culture and studied theory for the revolutionary cause and made strenuous efforts to accomplish the task of study assigned him by the Party. After he started his graduation training, some kind-hearted teachers, for the sake of "taking good care" of him, chose for him a topic which "conformed to his vocation and could be dealt with conveniently" but which could never be applied in practice. What he had in mind was to dedicate as quickly as possible to socialist construction what he had learned and to contribute toward changing the outlook of hydroelectric power supply in Hsiyang hsien. With support from the university's Party committee and the Hsiyang hsien Party committee, he went with a teacher to investigate the conditions of development of water conservation in Hsiyang and selected the task of designing a small hydroelectric power generation station in Taopak'ou commune. Proceeding from the interest of the poor and lower-middle peasants, he always asked himself whether the line was done with the least manpower and material and was the most endurable, each time he had designed a line of work, and whether the workers and poor and lower-middle peasants could work it out conveniently and in safety. All books had it that a power station must be supplemented with a water well and a pump. After soliciting opinions extensively from the masses, he made such a design that a few pipes were extended to Weishui Canal. This design similarly attained the goal of draining water and saved more than 1,000 yuan for the poor and lower-middle peasants. The electric control tower was regarded as an indispensable part of a power station. Liberating his mind, he sought advice from the veteran workers of the switch factory and substituted the plan of upright-screen direct manipulation for the electric control tower, thereby saving another 3,000 to 4,000 yuan. With the help of workers, poor and lower-middle peasants and technicians, he accomplished the work of designing a small power station within a short period of time. Recently, the relevant leading organs of Hsiyang hsien decided to carry out construction work in accordance with his design.

Before the great cultural revolution, many people took the topic of graduation design as a means for achieving personal fame and gain. Some students of the welding specialty of the faculty of machine building criticized this bourgeois idea and were determined to take graduation

training as an excellent opportunity for testing their thinking on serving the workers, peasants and soldiers. There were then two topics for them to choose. Which one should they choose? They said: "Let the working class choose the topic for us." They went to make an investigation in the Peking Metal Structure Plant and learned about the difficulties the workers met in welding the heat exchanger. Strong class affection and revolutionary sense of responsibility urged them to take the solution of the problem of vertical automatic welding of tube plates as the topic of their graduation training. Very soon they put forward the plan of general automatic welding of the heat exchanger in a horizontal position. With the vigorous support from the leaders and veteran workers of the Peking Metal Structure Plant, they worked through day and night, getting to bed late and forgetting their meals. After making more than 500 experiments, they succeeded in grasping some laws governing vertical automatic welding of tube plates and worked with their own hands to design and make some mechanical and electrical devices, thereby preliminarily solving the problem of general automatic welding.

Worker-peasant-soldier students of the first term have graduated with bounteous fruits of victory in "going to university, managing the university and using Marxism-Leninism-Mao Tsetung Thought to reform the university." But, their fight has not ended yet, and their study never comes to an end. They are determined to take the implementation of the Party's basic line as their life-long career and to face new tests in the battle to combat and prevent revisionism.

* * *

An Attempt To Reform the Examination System

by

worker-peasant-soldier students of the measuring instrument specialty under the Department of Precision Instruments, Tientsin University

(Peking Jen-min Jih-pao, April 19, 1974)

The old examination system is an important component of the revisionist line in education. On the question of examination, there has always been an acute struggle between the two lines and the two kinds of ideology. The following is an example of how we worker-peasant-soldier students together with the revolutionary teachers oppose the restoration of the old order on the question of examination in accordance with Chairman Mao's instruction, "Education must be revolutionized."

In the Face of a Surprise Attack

On December 8, 1972, in the name of "summing up experience in study," the fundamental courses department of our university gave us a surprise test in English.

At that time, we were learning industrial work in a factory. It was five o'clock in the afternoon when we suddenly received notice from the university that we should be at the examination hall by seven o'clock in the evening. In the examination hall, we were seated according to our grades. The papers were divided into A and B sets and there were eight monitors. The regulations were announced on the spot: Whispering to each other, referring to books and use of dictionaries was forbidden and the papers had to be turned in within the specified time limit. Some of the contents of this examination had never been taught to us. In the case of some materials, although we had been given access to them, we were not required to learn them. Some questions were obscure and some were difficult. Based on this surprise test, it was concluded: the students of the measuring instrument specialty do not have a sound foundation in their studies of the fundamentals of the English language, and their results are not satisfactory. After this test, some students were worried by their poor results in fundamental studies, and they did not actively participate in manual labor to learn industrial work. Some students whose fundamental knowledge of English was considered poor were nervous, and a few of them even requested exemption from studying foreign languages.

The worker-peasant-soldier students very much resented this surprise attack. At that time, some students left the examination hall, and others wrote comments at the end of their examination papers, voicing opposition to this kind of test. Afterward, all students asked their representative to make known their views to the school Party committee.

This surprise test has also taught us an extremely profound lesson. It has made us realize that although we have gone through the great proletarian cultural revolution, the struggle between the two lines--progress and retrogression, reformation and restoration--and the two kinds of ideology is still very acute on the battlefront of the institutions of higher learning. We worker-peasant-soldier students must further elevate our consciousness in "going to university, managing the university, and using Marxism-Leninism-Mao Tsetung Thought to reform the university." If we only engross ourselves in vocational studies and show no concern for the revolution on the educational front, not only will our vocational studies be poor, but the revisionist line in education will also make use of all media to carry out restoration through various channels.

An Examination Organized by Us

In order to defend the fruits of the proletarian revolution in education, we fought resolutely against those who wanted to turn the wheel of history backward and negate the newborn things in the revolution in education. In accordance with Chairman Mao's teaching, "We must not only be good at destroying the old world, but also be good at building a new world," we got together with the revolutionary teachers to organize an examination.

We conducted heated discussion on the examination questions. We unanimously held that an examination should be a link for cultivating and testing the students' ability to analyze and solve problems; it should be a step to train the students in combining book knowledge with social practice; an examination should help promote the ideological revolutionization of the students. Under the guidance of this thinking, we selected, in accordance with the need of the specialty, the translation of the English version of a "synopsis of precision instruments" for the Chinese Weights and Measures Scientific Research Center as the content of our examination. We divided up this piece of material into a number of passages and held two or three persons responsible for the translation of each passage. Everybody was asked to think independently and pay attention to cultivating the ability to analyze and solve problems. In the course of the examination, the candidates could refer to the relevant materials. After being turned in, the papers were discussed by different groups which commented on and corrected each other's papers, thus affecting a broad exchange of views. After the draft in its final form was collectively revised and approved, we sent in the examination papers to be evaluated by the user units. At the end of the examination, we summed up things together, examined our own ability to analyze and solve problems, exchanged our experience in learning, overcame our shortcomings by learning from each other's strong points, and helped each other make headway together. We asked the teachers to help us to clarify the difficult problems that were left unsolved.

A Few Points We Have Learned

Among the 59 students who participated in this examination organized by us, only eight had learned a little English before they entered the university. Since we came to school more than a year ago, we have, under the guidance and assistance of the teachers, persevered in running our class with open doors in light of the realities in production and reformed the old ways of teaching English. Consequently, we are able to translate today this "synopsis of precision instruments" with the aid of reference books. The results of the examination show that 90 percent of the students are able to score good results that are acclaimed by the units concerned.

Because the examination questions were closely related to the reality of production, this examination enabled us students to bring into full play the knowledge we accumulated in productive labor. A student called Ch'en T'ung-ling had a relatively low cultural standard before she entered the university but she had some practical experience. When the examination was being summed up, she mounted the platform to explain the difficult problems in translation, and answered on the spot most of the questions raised by our English teachers in regard to translation.

What is more important is that through this examination, everybody has come to see more clearly the orientation of the revolution in education, and further understood the responsibilities of us worker-peasant-soldier students. Many students are further aware of the pernicious influence of the revisionist line in education as expressed by "marks in command," and its reflection in their own minds. They know that they must seriously study Marxism-Leninism-Mao Tsetung Thought, criticize revisionism and constantly heighten their consciousness in class struggle and two-line struggle.

In this examination, every student used their brains, worked hard, and helped each other make headway together. This is something that the surprise examination basically cannot achieve. Learning an impressive lesson, the students said: Only this kind of examination can bring out our real ability to serve the cause of proletarian revolution.

* * *

A "Graduation Essay"

(Peking Jen-min Jih-pao, April 19, 1974)

In an old university dominated by the revisionist line of education before the great proletarian cultural revolution, students of the departments of science and engineering mostly selected obscure topics for their graduation designs from foreign publications or other documents and seldom thought of selecting topics in conformity to the actual needs of the three great revolutionary movements. Today, in selecting topics for their graduation designs, the worker-peasant-soldier students of the new-type socialist university think of the interests of the workers, peasants and soldiers, do their best to meet the urgent needs of the workers, peasants and soldiers, and serve the needs of socialist revolution and construction. This is a new achievement in the proletarian revolution in education.

In July 1973, the worker-peasant-soldier students of the automatic control specialty under the department of physics, Futan University, were prepared to carry out their graduation training. Six students and one teacher came to the Shanghai Enamel Factory No. 3, where they saw the scene of the workers laboring intensively to turn out more products. They were deeply touched. They also saw that the work of the spray section in this factory was still done by hand, so that increase in output and improvement of quality were hindered. The workers did productive work beside a furnace where the high temperature made the working conditions worse. Suction fans were installed in the workshop, but the enamel powder flying in the air in the course of spraying would cause "silicosis" if a worker inhaled too much of it by working a long time there. For the sake of further improving the working conditions, protecting the health of the workers and developing socialist production, this group of students were determined to take the innovation of the technological process of spraying as their graduation design.

During the movement to criticize Lin Piao and Confucius, they got together with the workers and experimented with firm determination on the making of an enamel sprayer operated by integrated circuit electronic process, and used it in place of manual labor. They met many difficulties in the course of trial making the sprayer. Neither they nor the teacher guiding this item of work had learned the principle of digital control before. What should they do? Should they learn this principle before doing this task? Or, should they learn this principle and carry out practice simultaneously? They unanimously held that they couldn't delay this task until they finished learning this subject of study and, instead, they should think about the urgent needs and the problems of the workers, learn this subject of study and do practice simultaneously, and elevate their level in the course of practice. So, the teacher learned and taught simultaneously and the students learned and worked simultaneously. When meeting a difficulty, they discussed and solved it and gradually mastered the principle of digital control. On one occasion, they were experimenting on the controller of this

machine when they discovered that the input figure differed from the output figure. Without solving this problem, it was impossible to control the flow of spray. They went through a great deal of relevant books and data, repeatedly discussed and conscientiously analyzed the problem, and drew up a new circuit. After that, they made a few more innovations and eventually succeeded in making the controller.

At present, the worker-peasant-soldier students and the worker comrades of the Shanghai Enamel Factory No. 3 have made the enamel sprayer operated by integrated circuit electronic process, the first of its kind in China. This machine helps improve the working conditions and increase production efficiency. After this graduation training, the worker-peasant-soldier students have greatly built up their ability to analyze and solve problems. They not only understand the principle of digital control regarding this kind of machine, but also have learned to design, assemble and adjust the machine and to clear obstacles. The workers say happily: "Forming one with us, these university students have theoretical knowledge as well as practical knowledge. They are the kind of university students needed by the working class."

-- Jen-min Jih-pao correspondent

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LVIII. Conscientiously Sum Up Experience, Consolidate and Develop the Achievements Made in the Revolution in Education

The Proletarian Revolution in Education Effectively Improves the Quality of Education

by

the CCP Committee of Northwest Industrial University

(Peking Jen-min Jih-pao, May 30, 1974)

The great proletarian cultural revolution has brought a deep-going change on the educational front. The question of how the great achievements made in the proletarian revolution in education should be appraised has caused an acute struggle between the two classes, the two lines and the two kinds of ideology in our university. This struggle has been reflected prominently in the view toward the "quality of education."

In this struggle, the university Party committee -- acting on the series of Chairman Mao's instructions on the revolution in education -- has summed up the changes in various fields taking place since the great cultural revolution in our university and the practice of educational revolution carried out by the first batch of worker-peasant-soldier students graduated from our university, thereby not only refuting various kinds of erroneous ideas, but also enabling the broad masses of teachers and students to understand more clearly what attitude they should adopt toward the problem of quality of education.

The First Prerequisite Is To Firmly Adhere to the Correct Political Orientation

In a class society, the school has always been a tool for exercising class dictatorship. The ruling class always selects and trains students according to its political standard in order to protect its rule. When appraising the quality of education, each class invariably puts political standard in the first position. The bourgeoisie and the revisionists hypocritically trumpet that "intellectual education is primary" for no other purpose than covering up their sign-board that "the bourgeois politics is primary." The proletariat publicly declares that it puts the proletarian politics in the first position in selecting and training students and appraising quality of education.

After entering the university, the worker-peasant-soldier students of our university have constantly given first position to their adherence to the correct political orientation. They took an active part in the struggle to criticize idealist transcendentalism, the "theory of productive forces," the theory of human nature of the landlord and bourgeois classes and the "theory of dying out of class struggle" trumpeted by Liu Shao-ch'i

and other political swindlers like him. During the movement to criticize Lin Piao and rectify work style, they roundly criticized the ultra-rightist essence of Lin Piao's counter-revolutionary revisionist line. In the course of struggle, they firmly bore the actual conditions in mind, diligently studied the works of Marx and Lenin and Chairman Mao's works, learned to apply the Marxist stand, view and method in observing and analyzing problems, courageously resisted the erroneous tendencies and resolutely supported the correct things.

The forging specialty conducted teaching by linking it with the typical task of designing "high-energy and high-speed forging" for a certain factory. This was a correct measure to change the conditions of divorcing theory from reality as in a university in the past. But, those who wanted to maintain the old system of education vilified this measure, saying: "Conducting teaching by linking it with a typical task means substituting work for study." Others even made an open attack: "The worker-peasant-soldier students have a weak foundation and belong to a low level. They are incapable of making a design." The worker-peasant-soldier students actively came forward to criticize these fallacies aimed at negating the great proletarian cultural revolution and the new things emerging in the revolution in education. Fighting in unity, they took only two months to accomplish the task of designing this typical product with fine quality and to put this product into actual production, thereby greatly boosting the morale of the proletariat.

When tutoring on the criticism of idealist transcendentalism, a teacher of political science gave lectures on the stern class struggle by taking it as purely academic study. The worker-peasant-soldier students sincerely pointed out to him that a lesson of political theory must be integrated with actual class struggle and two-line struggle. The teacher and the students carried out study together and criticized the revisionist line in education, thereby improving the teaching of political lessons. The high consciousness of two-line struggle among the worker-peasant-soldier students and their revolutionary spirit of daring to go against the tide and against "shutting their ears to things happening outside the classroom" as did many students during the period under the rule of the revisionist line in education before the great cultural revolution, provided a striking contrast.

Before the great cultural revolution, the students of our university went to factories for practice, but many of them did so for the purpose of learning some skills, acquiring some data and identifying the theory, so as to establish personal fame. Under the rule of the revisionist line in education, many students took no heed of the problems in production which urgently needed to be solved. Today, in a factory, the worker-peasant-soldier students think of the problems of the workers, peasants and soldiers, do their best to meet the urgent demands of the workers, peasants and soldiers and work vigorously to serve the workers, peasants and soldiers.

While studying in a certain factory, the students of the casting specialty learned that the agent used in producing cast magnesium was poisonous, corroded the equipment and was harmful to the body. So they went deep into the spot to investigate the conditions and fought through day and night with the worker comrades. After repeated experiments, they succeeded within a short period of time in trial making a kind of non-poisonous agent, which no longer corroded the equipment or harmed the workers but saved much money for the state. This innovation has now been popularized and used in many factories.

Eight students of the mechanical processing specialty went to do graduation practice in a certain factory. They learned that the nozzle opening of the diesel engine had to be of high precision and that the present method of production not only could not quickly accomplish the state plan but also involved high labor intensity and was harmful to the health of the workers. They decided to work together with the workers to change this situation. After two trial designs and three months' repeated experiments, a semi-automatic machine for processing the opening of the nozzle by means of laser, the first of its kind in China, came into being. Easy to operate, this new machine reduced labor intensity, thereby greatly increasing production efficiency. The workers said in praise: "Such university students are reliable and trustworthy."

Ability To Analyze and Solve Problems Enhances in the Main

Chairman Mao teaches us: "Marxist philosophy holds that the most important problem does not lie in understanding the laws of the objective world and thus being able to explain it, but in applying the knowledge of these laws actively to change the world." Thanks to the great proletarian cultural revolution, teaching in a socialist university has embodied this important directive given by Chairman Mao. The worker-peasant-soldier students come from the first line of the three great revolutionary movements. While studying in the university, they uphold the principle of integrating theory with reality, lay stress on theoretical study on the basis of expanding their scope of practice, and concentrate their energies on cultivating their ability to analyze and solve problems.

Our university perseveringly runs itself with open doors. It has formed constant ties with more than 60 factories and research institutes. Its students often go out to take part in the practice of the three great revolutionary movements. Once their rich practical experience is integrated with the theories they learn in university, the worker-peasant-soldier students are like tigers with wings and play an enormous role.

Integrating themselves with the revolutionary teachers, the first group of worker-peasant-soldier students of our university have creatively accomplished 180 items of scientific research and productive work which are urgently needed in socialist construction. With the help by more than 50 factories and research institutes and in the light of their

graduation practice, they have successfully trial made a number of scientific instruments and productive equipment, with which they have solved some "knotty" problems in production and made inspiring contributions toward socialist construction.

Twenty-seven students of the specialty of metal material and heat treatment worked in cooperation with a certain factory. In less than three months, they creatively designed a big oxidation-free heating furnace. After hot and cold tests, this furnace showed good performance, supplying the mechanical processing industry in the Sian area with the first big luster quenching furnace capable of a continuous course of work.

Many worker-peasant-soldier students have their ability to analyze and solve problems far exceeding that of university students before the great proletarian cultural revolution. For example, before the great cultural revolution, a certain specialty, due to the divorce of theory from reality, spent three times the time allowed for a graduation design and merely built a testing panel for "transmitters with magnetically-controlled tubes," which had poor quality and showed an unstable performance. Now, two worker-peasant-soldier students study diligently in the university. Because they had rich practical experience and sought advice humbly from the workers, they took four months to successfully build a similar panel with fine quality and stable performance.

During his graduation training, a worker student of the mechanical processing specialty took on the task of designing a cutting tool with complicated geometrical shape and unique projective relations which involved complicated calculations. He delved hard into these problems and learned humbly. He took only one month to do the design work, the calculation and drawing. This cutting tool is now ready for production.

A student of the specialty of motor design had 22 years' work experience. When he came to the factory, he was charged with the task of survey which involved complicated calculation. The technicians of the factory feared that he could not accomplish this task. But, he adopted a very simple method to calculate and do this task, teaching all an impressive lesson.

Appraising the university students before the great cultural revolution and the worker-peasant-soldier students of today, the worker comrades say: "Formerly when they came to a factory, the university students just stood to one side and watched, took down data and went with the technicians from one place to another. The worker-peasant-soldier students of today can analyze and calculate, work with their own hands, and can integrate theory with reality in solving problems met in production. This is a victory attributable to Chairman Mao's proletarian line in education."

Valuable Revolutionary Spirit, Noble Ambition To Scale the Peaks of Science and Technology

In the past, under the rule of the revisionist line in education, the slavish comprador philosophy and the mentality of trailing behind at a snail's pace as pushed in the field of scientific research tightly fettered the resources of the teachers and the students and repressed and smothered their spirit in creating socialist things. Coming from the first line of the three great revolutionary movements, the worker-peasant-soldier students bitterly hated this slavish comprador philosophy and mentality of trailing behind at a snail's pace. They have the revolutionary spirit of relying on their own effort, striving to improve and the noble ambition to scale the peaks of science and technology.

During their graduation training, two students of the forging specialty chose the topic of design and calculation for forging and molding motor blades, which had all along been considered a very complicated item. They had some practical experience in forging motor blades. Making comprehensive use of their knowledge of dynamics, mathematics and technology which they learned in the university, they broke down the old backward method of patterning after foreign products, furnished new mathematical data and opened a new road of their own in solving the crucial problem in producing the blades of a certain kind of motor in China.

Ten students of the mechanical processing specialty learned that the high precision instrument for inspecting cogwheel motion was urgently needed in China's scientific research and production and had to be imported from a capitalist country at high prices and on harsh terms. They repeatedly studied Chairman Mao's teaching "The Chinese people have high aspirations, they have ability, and they will certainly catch up with and surpass advanced world levels in the not too distant future," and were determined to win honor for the socialist motherland. They took an active part in the research on relevant equipment. Breaking down the stereotype that university students before the great cultural revolution "were capable of designing but incapable of making a product upon graduation," and working with the workers, technicians and teachers for six months, they succeeded in designing and making two relevant instruments. These instruments surpassed the level of similar instruments in use, both theoretically and practically, and with respect to simplicity in structure, the perfection in electric circuit and the breadth of scope in survey.

The worker-peasant-soldier students consciously took the urgent needs of socialist construction as the subjects of their studies and upheld the revolutionary spirit of relying on their own efforts and striving for improvement. This taught us a very impressive lesson. The comrades were deeply touched, saying: "In the past, we and the university students always thought of designing such an instrument, but we had worries and showed fear of hardships. Today, this kind of

instrument has eventually been designed and made by the worker-peasant-soldier students. This is really great."

Facts show that the proletarian revolution in education has effectively improved the quality of education. All shameless slander and sceptic views are untenable. During the current movement to criticize Lin Piao and Confucius, we are resolved to carry the proletarian revolution in education to the end along Chairman Mao's revolutionary line!

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After a Worker Student Comes Back to His Factory from the University

(Peking Jen-min Jih-pao, May 30, 1974)

After coming back to his factory upon graduation from the Northeast Engineering College, Communist Chang Chia-ch'un perseveringly puts proletarian politics in command, closely links the scientific theoretical knowledge he learned in the socialist university with the practice of production, and has performed 27 items of technical innovation, making contributions toward socialist construction.

In early 1972, Chang Chia-ch'un came back from university to Penhsi Alloy Factory where he had worked for many years. The factory leadership wanted to keep him at the higher level to do the work of innovating the electrical equipment throughout the factory. He said: "It is better for me to work at the first line of production." So he was assigned to the electrical engineering group of the mechanical repair workshop. Some people said: "Old Chang does not take the post of a cadre after coming back from university, but comes down to serve as a worker. This is too humble a job for his ability." Chang answered: "We workers go to university for the revolutionary cause, not for seeking an official post." After that, he joined the workers in doing productive labor in the workshop and went before others to do the dirty and fatiguing work.

In late winter in the mountainous area of Liaotung, the cold wind roared and water became ice. The two transformers operating simultaneously in the silicon purifying workshop suddenly went out of order. Chang Chia-ch'un and some workers of the electrical engineering group immediately hurried to the spot. The tall transformers were filled with oil. Before the oil had drained completely, Chang jumped first into the transformer. Oil in the transformer dripped down along the core and fell on his hair and clothes. A cold wind blew in, giving him the shudders. He took no heed of this and worked continuously for seven or eight hours. When he had worked for some time, the comrades wanted to relieve him. But, he refused, saying: "If I don't do more of this work, I won't know where the defect is. How can I solve the problem then?" After five days' and nights' intense labor, these two huge transformers were repaired.

After coming back to the factory, Chang Chia-ch'un often thought to himself: "What should I do so as to apply to the practice of production the scientific knowledge which I have learned in the university?" Once, he came to the polycrystalline furnace squad of the electronic material workshop to learn about the phenomena of frequent breaking of crystal rods. After careful observation and analysis, he discovered that the breaking of crystal rods was caused by the vibration resulting from the frequent starting of the power generator. He immediately proposed to the factory leadership the use of a controllable-silicon

alternating-current regulator to replace the induction regulator. The factory leadership warmly supported his initiative and assigned to him the task of designing a controllable silicon regulator.

Some people said: "Making a controllable silicon regulator requires not only design knowledge of a high level, but computing ability of a high level as well. Master Chang probably won't do this job well!" But, Chang was determined to overcome difficulties. In his opinion, no new scientific technical innovation can be achieved without arduous labor. He reviewed the scientific theoretical knowledge he had learned in the university, and time and again went through the data of controllable silicon. Applying his practical experience in servicing electrical appliances in the past two decades and more, he pondered over the problem and worked out the calculation. Eventually, he drew up the charts illustrating the design of the controllable silicon regulator. This was the result of the worker students mounting the stage of designing upon graduation from university.

The controllable-silicon alternating-current regulator designed and made by Chang Chia-ch'un was a success, and the problem of frequent breaking of crystal rods in the polycrystalline furnace was solved.

- Jen-min Jih-pao correspondent

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Study Revolutionary Theory Well by Running a School with Open Doors

by

the worker-peasant-soldier students of the First Grade of the Department of Political Education, Peking Normal College

(Peking Jen-min Jih-pao, May 30, 1974)

Guided by the great leader Chairman Mao's "May 7 Directive," we came to Peking Woolen Carpet Factory to run a school with open doors, in which we studied the "Bourgeois and Proletarians," first chapter of Manifesto of the Communist Party, and criticized Lin Piao's counter-revolutionary revisionist line. During our stay in the factory, we received a lively class education and understood more deeply the theory regarding the social status of and the historical mission for the proletariat as expounded in Manifesto of the Communist Party, thereby building up our ability to apply the Marxist stand, view and method in analyzing and solving problems. The students said in praise: It is fine to run a school with open doors.

Before going to the factory, we studied the first chapter of Manifesto of the Communist Party in accordance with the teaching plan drawn up by our department and with the assistance by our teacher. We learned theoretically that: "Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a really revolutionary class." But, we met problems once we came into contact with reality in the factory. From a preliminary investigation, we discovered that before the liberation, the workers of this factory mostly came from neighboring villages and went home to cultivate their land after working in the factory every day; the struggle launched by the workers by way of a strike also met some setbacks and defeats. Some comrades therefore had some muddle-headed ideas and thought that the workers of this factory were "not typical," were "part-time workers and part-time peasants," "had an alternate road to take," "were not militant enough," and so on. With these questions in mind, we humbly asked the old workers about them and continued investigation and study. After hearing the wrathful accusations made by the old workers against the old society, we repeatedly studied Manifesto of the Communist Party and Chairman Mao's The Chinese Revolution and the Chinese Communist Party by linking them with the actual conditions in the factory. Eventually, we cleared away the incorrect views and heightened our understanding by integrating theory with practice.

Marx and Engels pointed out in Manifesto of the Communist Party: "The proletarian is without property." The proletarians are at the lowest stratum in society and are slaves to the bourgeoisie. This was true with the workers of the Peking Woolen Carpet Factory before the liberation. The overwhelming majority of them were bankrupt peasants from the villages. They had no means of production and were forced to sell their labor to

the factory. In the factory, they had no political rights and did not have the liberty even of drinking water and going to the toilet during working hours. Economically they were brutally exploited and squeezed by the bourgeoisie. They labored 12 hours a day, and sometimes even longer, but could not earn enough money for supporting their families. Under this situation, they had no alternative but to sell their labor by retail to the landlords after the day's work in the factory, or to cultivate during spare time the plots of land which they had hired from the landlords and rich peasants, otherwise they could not maintain the lowest living standard for themselves and their families. These facts fully showed that the workers of the Peking Woolen Carpet Factory before the liberation, like other workers all over the country, were not "part-time workers and part-time peasants" and did not "have an alternate road to take" but could find no way out and had no alternative but to accept double exploitation by the landlords and by the capitalists. This precisely reflected the extreme severity of the suppression and exploitation of the Chinese working class by the three big mountains, namely, imperialism, feudalism and colonialism, under the semi-feudal and semi-colonial system.

"Where there is suppression, there will be resistance and struggle." The status of the working class determines that the working class is the most militant and the most thoroughly revolutionary. Before the liberation, the workers of the Peking Woolen Carpet Factory launched violent struggles against imperialism and the bourgeoisie, demonstrating the revolutionary spirit of the working class. This factory began production in 1909, and its first general strike broke out in 1910, forcing its proprietor to accept the demand of the workers for more wages. This completely testified to what was said in Manifesto of the Communist Party: "With its [the proletariat's] birth begins its struggle with the bourgeoisie." After the Communist Party of China was established in 1921, the workers' movement in this factory entered a new stage under the Party's leadership. The waves of struggle rolled on one after another. During the period of the rule of Japanese imperialism, the workers adopted various means to wage unremitting struggles against Japanese imperialism and the traitors. During the period of the liberation war, the workers' movement became still more active in this factory. For instance, in summer of 1946, the workers perseveringly struggled against the capitalist's demand for extending the working hours and eventually won a victory. Some of their struggles might meet setbacks and defeats for the time being, but the workers were tempered, heightened their class consciousness and strengthened their unity in fighting. These facts eloquently proved that the workers of Peking Woolen Carpet Factory, like other workers all over the country, had high revolutionary spirit and strong militancy.

Why did some comrades cherish muddle-headed ideas while studying Manifesto of the Communist Party by linking it with the actual conditions of the factory, as mentioned above? When we analyzed this problem together with some veteran workers, some comrades said: "One reason was that we learned theory too little and did not make many concepts clear." The veteran workers pointed out straightforwardly: "The

main reason was not that we learned theory too little. This was determined chiefly by the stand of which class we took and what view and method we adopted in analyzing a problem. For instance, some people said that the workers of our factory were 'part-time workers and part-time peasants' and 'had an alternative road to take.' You can just ask: Why should we toil and moil for the landlords if we could earn enough money from the factory for supporting our lives at that time?" What the veteran workers said was very sensible and taught us an impressive lesson. Really, if we don't take a firm proletarian stand and if we don't use the Marxist stand, view and method to analyze a problem, we cannot possibly see correctly the essence and mainstream of a thing. On the contrary, we shall put a thing upside down. How well this problem should deserve our attention!

This practice of running a school with open doors has made us understand deeply that Marxism-Leninism-Mao Tsetung Thought is a revolutionary truth developed by summing up social practice. Only by perseveringly taking society as our factory, integrating ourselves with the masses of workers and peasants and studying the revolutionary truth in the course of struggle can we really integrate theory with reality and build up our ability to apply the Marxist stand, view and method in analyzing and solving problems. Chairman Mao teaches us: "In order to have a real grasp of Marxism, one must learn it not only from books, but mainly through class struggle, through practical work and close contact with the masses of workers and peasants." This is irrefutable truth. We worker-peasant-soldier students must roundly criticize the revisionist line in education, completely change the phenomena of alienation from politics, reality and the masses as in the department of arts in the past, and firmly and unswervingly advance in triumph along the bright road charted by Chairman Mao's "May 7 Directive."

Because we understand more clearly the steadiness and thoroughness of the proletariat in making revolution, we also acquire deeper understanding of Chairman Mao's teaching "The working class must exercise leadership over everything." The bourgeois restorationist force attacks and vilifies the newborn things of socialism and frenziedly denies and opposes the leadership of the working class -- this reflects the struggle between the two classes and between the two lines on the front of education. Whether or not we need the leadership of the working class is a major issue of principle concerning whether we practice Marxism or revisionism. We worker-peasant-soldier students firmly support the leadership of the working class and will perseveringly carry the proletarian revolution in education through to the end. We are determined to get together with the revolutionary teachers to roundly criticize Lin Piao's crimes in patterning himself after Confucius, advocating "restrain oneself and return to propriety," subverting the dictatorship of the proletariat and restoring capitalism, to deal a telling blow to the bourgeois restorationist force and to fight to the end for consolidating and developing the great achievements made in the great proletarian cultural revolution!

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LIX. Conscientiously Sum Up Experience, Consolidate and Develop the Achievements Made in the Revolution in Education

The Year After They Come Back to the Practice of the Three Great Revolutionary Movements

- investigation of the work done by the first group of worker-peasant-soldier students graduated from Shenyang Medical College

(Peking Jen-min Jih-pao June 24, 1974)

In July, 1970, acting on Chairman Mao's teaching "Students should be selected from among workers and peasants with practical experience and they should return to production after a few years' study," the Shenyang Medical College selected 460 students from among workers, peasants and soldiers. After three years' study, these students graduated in July, 1973. In order to sum up experience and continue to deepen the revolution in education, we recently went to such areas as Shenyang, Anshan, Luta, Ying-k'ou, Tantung, P'anchin, Penhsi and T'iehling to conduct key-point investigations of work done by 120-odd graduates. The broad masses of workers, peasants and soldiers said in praise: "This group of students have remarkably high ideological consciousness and rather good medical skills. They are greatly different from students trained by universities of the past!"

Fresh Troops for Revolution in the Spheres of the Superstructure

Select students from among workers and peasants with practical experience and train them to be red and expert successors to the proletarian revolutionary cause--this is a fundamental question of importance for a hundred years to the realization of the dictatorship of the proletariat over the bourgeoisie in the spheres of the superstructure, and a fundamental task for a socialist university. While studying, this group of students carry out the policy of "going to university, managing the university and using Marxism-Leninism-Mao Tsetung Thought to reform the university," playing the role of fresh troops in the proletarian revolution in education. Upon graduation, they continue to play the role of fresh troops in the movement to criticize Lin Piao and rectify work style and during the political struggle and ideological struggle through which Marxism defeats revisionism and the proletariat defeats the bourgeoisie.

The overwhelming majority of the more than 120 graduates whom we want to investigate are activists in the three great revolutionary movements carried out in their units. During the movement to criticize Lin Piao and Confucius, they courageously stand up on the first front of the struggle.

Chih Wen-yen who was assigned to work in the Liaochung Hsien Hospital was formerly a barefoot doctor working in the countryside in this hsien. She enthusiastically supported the newborn things of socialism and took an active part in the revolution on the front of public health work. During the great cultural revolution, there emerged in Liaochung Hsien Hospital many

new things which made it convenient for the poor and lower-middle peasants to obtain medical treatment, such as the new therapies and the mobile medical service, which were deeply welcomed by the poor and lower-middle peasants. Later, due to the influence by the revisionist line in public health work, these newborn things were suppressed for some time. During the movement to criticize Lin Piao and Confucius, Chih Wen-yen put up the first revolutionary big-character poster entitled "Whither the Hsien Hospital?" criticizing this state of affairs. The broad masses of medical and health workers actively supported her revolutionary deed, so that the new things emerging during the great cultural revolution were consolidated and developed. Firmly implementing Chairman Mao's directive "In medical and health work, put the stress on the rural areas," she led the comrades of the medical service team to go to the remote villages and help the local authorities train barefoot doctors, consolidate the cooperative medical service and consolidate and develop the great achievements made in the great proletarian cultural revolution.

Upon graduation, Chu Wan-ch'in remained in the orthopaedics department of the No. 1 Hospital attached to Shenyang Medical College. She courageously criticized the bourgeois thinking and style in medical and health work. Once, a patient was ready for a surgical operation to suture a tendon in his palm. But, one of the doctors was unwilling to perform this surgical operation for fear of trouble. The patient was disappointed and left. Chu held that this was the influence and an expression of the revisionist line in health work and also an expression of lack of proletarian affection for the patient. On her own initiative, she patiently did political and ideological work on the doctors responsible for this case and got together with him to criticize the bourgeois style in medical and health work. The doctor who feared trouble enhanced his ideological consciousness and paid a visit to the patient, asking him to come to the hospital for treatment. After this event, Chu heard someone say: "You've offended the doctors of the higher level and you won't learn skills from them any more." She answered: "We learn skills for serving the people better. In no way should we refrain from the struggle against erroneous ideas for the sake of learning skills. I trust that the higher-level doctors will not refuse to teach me because I have criticized them." Her revolutionary spirit of courageously struggling against erroneous ideas as shown in the past year won praise from the broad masses of medical and health workers of this hospital.

Being Enthusiastic in Service and Conscientious in Work

Chairman Mao points out: "The question of 'for whom?' is fundamental; it is a question of principle." Whole-heartedly serving the workers, peasants and soldiers is one of the outstanding characteristics of the graduates from a socialist university. Wherever we are, the broad masses of workers, peasants and soldiers tell us with satisfaction: This group of students come from among the workers, peasants and soldiers, so they have deep affection for the workers, peasants and soldiers. They show concern for the illnesses of the workers, peasants and soldiers, serve them enthusiastically and work conscientiously.

Chang Hsin-teh who came back to his hometown to serve as a doctor in the clinic of Hsialuho commune, K'uantien hsien, enthusiastically treated

the broad masses of poor and lower-middle peasants in all kinds of weather, even though he had to cross mountains and wade through streams. To save woman lying-in who suffered a serious haemorrhage shock, he and some comrades risked crossing a river by treading over the layer of melting ice on the river surface and walking more than 50 li without taking a rest. After performing the operation, he stayed beside the patient for seven days and seven nights until the patient was completely out of danger. On his way back to the hospital, he heard that a small boy suffered a dislocated joint. Despite his fatigue, he hurried to the house of this small boy and reset the joint. Coming back to the hospital, he treated the out-patients right away. His spirit of whole-heartedly serving the poor and lower-middle peasants was a striking contrast to the attitude adopted by students of the past. Before the great cultural revolution, this hospital was allocated a group of graduates from medical college. Because they feared hardships and hankered after city life, many of them left the countryside.

Shao Chun-wu was a student from the Army. As soon as she returned to her unit upon graduation, she asked permission to join its mobile medical team, which set out for the Great Northern Waste to serve the broad masses of PLA fighters and poor and lower-middle peasants. While taking part in the mobile medical service in Chunch'ung commune, Heilungkiang province, she escorted the patients home despite her fatigue and the long walk. Back in the hospital, she spared time to join the fighters in patrolling the area, preparing meals, scrubbing the floor and cleaning spittoons. She consciously preserved the natural color of the laboring people. When treating the patients, she worked conscientiously and never slackened her efforts. An Army cadre had liver trouble. Medical treatment was not very effective due to the lack of clear diagnosis for a long time. To make clear the case of this comrade, she stayed with him for a few days in a row and obtained first-hand information through careful observation. Linking this information with the medical theory she had learned, she diagnosed this case as hepatophyma. Eventually, this comrade received effective treatment.

Upon graduation, Ch'u Nien-ho remained in the surgical department of the No. 1 Hospital attached to Shenyang Medical College. Whatever he did, he showed concern for the patients. A patient had liver trouble. A few old doctors diagnosed it as cancer. But, he discovered that this patient was in good condition physically and mentally. If this was cancer of the liver, use of anti-cancer medicine would impair the patient's health. He and two other young doctors conducted many different tests of the patient's physical fitness and came to the conclusion that this could be a case of polycystic liver and a surgical operation should be performed. He told the supervising doctor about his opinion. The doctors met to study and discuss the case and opened up the patient's stomach for an examination. The diagnosis made by Ch'u Nien-ho and other young doctors proved to be correct. The polycystic liver was a simple case. The patient was discharged from hospital after nine days' treatment. The few old doctors learned an impressive lesson, saying: "We lag behind the worker-peasant-soldier students because we do not cherish deep class affection for the workers, peasants and soldiers as they do."

In less than a week after he arrived at the hospital, Miao Ching-te, a graduate assigned to the No. 2 People's Hospital in P'anchin Area, began

doing his work shift alone. He was responsible for the treatment of a few dozen patients and emergency rescue for those who were seriously ill. He took the patients' ward as his home and was seldom away. Once, in order to save a patient suffering from prenatal epilepsy, he stayed beside the patient's bed through the night, so that he could take emergency measures when necessary. The mother and the child were in good condition. To improve the results of treatment of cancer of the uterus, he adopted the method of injecting medicine into the artery. In this method, some pressure was needed to transfuse the medicine into the blood vessels. Making use of material obtainable in the hospital, he designed an artificial pressure ball controlled by the patient, thereby giving the patients convenience and raising working efficiency.

Having Theoretical Knowledge and Practical Working Ability

This group of worker-peasant-soldier students come from the first line of the three great revolutionary movements. After entering university, they lay stress on studying theory based on their new practice, so they master theoretical knowledge rather firmly and apply it rather vividly and have considerably strong ability to work independently.

Assigned to the medical department of the No. 2 People's Hospital in P'anchin Area, T'ien Shu-hua was once on night duty when a young patient suddenly had myocardial impaction, which was a rare and acute illness. Referring to the patient's clinical performance and cardiogram, she quickly made an analysis and located the impaction and took effective measures, delivering the patient from danger. When rescuing a patient from shock, she discovered that this patient spat blood. Immediately she tried to find the causes pathologically and physiologically and adopted effective measures to resist the shock. Many old doctors said: "It took students graduated from the old university many years to acquire such ability to work independently. This group of students today have learned theoretical knowledge in a down-to-earth way."

Coming back to the health work team on an island, student Chao Fa-chang who is a coast-defense fighter treats all diseases of the mouth, the eye, the ear and skin and illnesses requiring medical or surgical treatment, and also serves as a gynecologist and a pediatrist. His treatment produces good results. He is also capable of nursing and laboratory work. The patients of his army unit practically do not have to be hospitalized on the mainland. The masses praise him as "an all-round doctor."

Last February, a boy had high fever of 39 degrees. Medical treatment had been given him for two weeks but did not produce good results. Chao Fa-chang took this boy to his health work team and, after careful observation, diagnosed this as a case of protracted dehydration and confusion of metabolism. After transfusion of solution, this boy had his bodily temperature dropped quickly and recovered very soon.

Once, a fighter had an external wound of the brain. It bled profusely, and his galea aponeurotica was torn. His condition was critical and there

was no time to transfer him to a hospital. While in college, Chao Fa-chang had seen his teacher treat a similar case. He bravely shouldered the task of emergency rescue. After two hours' tense surgical operation, this fighter was delivered from danger.

Chao not only actively treats the masses for their illnesses, but also enthusiastically teaches other comrades the theoretical medical knowledge he has mastered, and helps them elevate their level of medical work. Some medical and health workers of his unit needed the knowledge of reading a cardiogram and asked him to give lectures. After preparing the lesson for some time and by closely linking it with clinical practice, he explained the basic principle and use of the cardiogram and helped them master this technique. He was praised by all comrades.

Of the 120-odd graduates, some have been assigned to clinics operated by companies of army units or by communes, others to central hospitals or hospitals at the hsien or municipal level, and still others have been charged with prevention of pestilence or posted as teachers. Whatever they do, they do it in surging vigor and vitality and with remarkable results.

Four graduates, namely, Chao Lien-ch'iang, Wu Yun-hsia, Ch'en Kang and Wang Ming-jui, were assigned to teach in Yingk'ou Health School. This was a new school, where everything had to start from scratch, the environment was tough and the tasks were heavy. They started the revolution in education right there. When classrooms and laboratories were lacking, they led the students to build them with their own efforts, working as carpenters and bricklayers. Their loins and legs were sore and their hands and feet were scratched and bled as a result of working with water and mud, but they took no heed of all this. When specimens were needed for teaching, they made them with own efforts. When large hanging illustrations were lacking for teaching, they made a shrinkage rule with their own efforts and drew illustrations one by one. Thanks to the arduous efforts made by all teachers and students, the school was opened according to schedule. They prepared lessons conscientiously, integrated theory with reality and taught lessons with excellent results.

The first group of worker-peasant-soldier students graduated from Shenyang Medical College have given an inspiring performance in their work! From them, we can see the incomparable power of Chairman Mao's proletarian line in education and the far-reaching significance of Chairman Mao's "July 21 Directive." During the struggle to criticize Lin Piao and Confucius, the proletarian revolution in education will definitely win still greater victories.

--The investigation group under Shenyang Medical College

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Practice Gives the Answer

- Jen-min Jih-pao editor's postscript

(Peking Jen-min Jih-pao June 24, 1974)

The report on the investigation of the worker-peasant-soldier students graduated from the Shenyang Medical College is an inspiring piece of reading.

Chairman Mao teaches us: "Practice is the yardstick for measuring truth." Practice on the front of education since the great proletarian cultural revolution started has fully testified to the fact that the proletarian revolution in education is fine indeed! From the report on an investigation made in Shenyang Medical College, we see clearly that, under the guidance of Chairman Mao's proletarian line of education, this group of worker-peasant-soldier students come from the first line of the three great revolutionary movements and have made tremendous achievements after studying a few years in a socialist university. They take a firm stand, bravely go against the tide and have become a new force in struggles in the spheres of the superstructure through which Marxism defeats revisionism and the proletariat defeats the bourgeoisie. In work, they don't choose light loads to carry, they show no fear of hardships and they bravely overcome difficulties and whole-heartedly serve the people. They are capable of applying their theoretical knowledge in analyzing and solving the actual problems with remarkable results. Compared with the students trained in old schools, they have many strong points politically and in work. For this reason, they are welcomed by the broad masses of workers, peasants and soldiers.

These living facts serve as a telling blow to the shameless vilification made by renegade and traitor Lin Piao on the revolution in education; they are a good lesson for those who doubt the quality of education offered by the socialist university; they greatly inspire all comrades who are determined to carry the proletarian revolution in education through to the end!

Chairman Mao also teaches us: "Discover the truth through practice, and again through practice verify and develop the truth." During the movement to criticize Lin Piao and Confucius, if we do some work in a planned way to investigate the practice of the proletarian revolution in education, we can use the living facts to eulogize the great victory of the proletarian revolution in education and refute the vilification and malicious attack made by the class enemies, and this also is a good way to sum up experience. Summing up our work in this way, we can gradually elevate our rich experience to a high theoretical level and, on the basis of affirming our achievements, find out our shortcomings, continue to go into the thick of practice and develop better the great achievements in the proletarian revolution in education.

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A School Run with Open Doors Should Take the Local Area as Its Base

- Letter from a reader -

(Peking Jen-min Jih-pao June 24, 1974)

Comrade Editor:

Spurred on by the movement to criticize Lin Piao and Confucius, the broad masses of revolutionary teachers and students of our college firmly take the "May 7" road and run the college with open doors. A new atmosphere of surging vigor and vitality emerges in the educational revolution throughout the college.

While running our college with open doors, however, we find a problem deserving our attention. That is, at the mention of running a school with open doors, some comrades always fix their eyes at big cities and big factories and pay no attention to the local area and the small factories. Their "reason" is that: In big cities and big factories, we can acquire much more knowledge; the local area and the small factories are technically backward and we can learn nothing there.

In my opinion, this is an incorrect view. The key to whether we can do a good job of running a school with open doors lies in whether we conscientiously implement Chairman Mao's proletarian line of education. Practice shows that the medium-sized and small factories in the local area often offer better conditions for organizing teaching and learning and for integrating theory with practice. Whether a factory is advanced or backward technically is not solely determined by the big or small scale on which it is run. The medium-sized and small factories may be very advanced technically and turn out products of a very advanced level. Of course, if it is really necessary, teaching and learning may be conducted in other localities or in some big factories. It is incorrect if we just look upward, seek things ostentatious and complete, and insist on taking to other localities the problems which we can completely solve in the local area.

Take our specialty of chemical engineering machinery, for example. In our area, we do not have a chemical engineering machine works, but we have a chemical works. If we go to the neighboring chemical works, we not only can come into contact with the mechanical equipment used in chemical engineering and satisfy our needs for study, but also can get a clear picture of the use of the equipment and hear the opinions of the worker comrades on the improvement of the equipment, and this also is conducive to our study. Apart from this, we can apply the scientific technical theories we have learned and, together with the broad masses of worker comrades, study ways to improve the existing equipment and bring it into full play so as to promote development of local production and engineering technology. In such a case, there is no need for us to reject what is near at hand and to seek what is far away.

In a sense, running a school with open doors is not for the mere purpose of implementing the principle of integrating theory with reality and learning vocational skills better. Still more important, it brings us into contact with society and helps us learn from the workers, peasants and soldier and heighten our consciousness of class struggle and two-line struggle. As seen from this angle, we should all the more take our learning from the local workers, peasants and soldiers into first consideration. For this reason, I suggest that a school run with open doors should first of all take the local area as its base.

--Chao Hsu, a student of Inner Mongolia Engineering College

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An Agro-Technician Welcome to the Poor and Lower-Middle Peasants

by

the poor and lower-middle peasants of Hsinchiang commune, Yungning hsien, Kwangsi

(Peking Jen-min Jih-pao June 24, 1974)

We poor and lower-middle peasants are filled with joy whenever we talk about Ma Yu-chuan, an agro-technician of our commune and a graduate among the first group of worker-peasant-soldier students of Kwangsi Agricultural College.

In August and September last year, the late-crop rice in our commune was ravaged by rice bugs. All commune members, men and women, old and young, were mobilized to catch rice bugs and spray insecticide. But, this insect pestilence continued to prevail. At that moment, Ma Yu-chuan came back to the commune upon graduation from Kwangsi Agricultural College. Immediately she threw herself into the tense struggle to wipe out the insects. While working, she carefully studied the activity of the insects. At daybreak, she was already in the field when others were still at home; she remained in the field when others came off duty in the evening. This happened a few days in a row. Surprised, the commune members asked her and learned that she was studying the laws of activity of the rice bug.

Ma Yu-chuan learned in college the subject of "prevention and elimination of insect pest injurious to farm crops," and knew the general laws of activity of the rice bug. But, how does this kind of insect act in this area? She went deep into reality to make investigations and eventually got an answer. Later, taking into consideration the characteristic that the rice bug had an affinity for urine, she adopted some concrete measures in the light of local conditions, thereby quickly eliminating the rice bug. The commune promptly popularized her creative experience and adopted other measures to increase rice output. As a result, the output of late-crop rice did not drop but topped that of 1972 by 46 percent. The commune members said: Ma Yu-chuan has made a great contribution toward reaping this bumper harvest despite the sevére natural disaster.

Laboring together with us, Ma Yu-chuan always asked one thing and another as a primary school student did. Last winter, the higher-level Party committee called upon us to expand the acreage planted to rape. Some production teams had planted rape in the year before last but most of them failed to reap a good harvest. This time, the commune members lacked confidence and went into action rather slowly. One day, they asked Ma Yu-chuan whether she had learned to grow rape in college. She said she had. The poor and lower-middle peasants happily asked her to take leadership and make a decision. But, she said humbly: "What I have learned is book knowledge. I still have to learn from you all." Immediately she went to the No. 6 production team of Hualien brigade which had planted rape the year before last, and got together with the masses to sum up the experience in growing rape. She called many informal meetings of poor and lower-middle

peasants, at which she humbly sought advice from the masses. She also investigated the rape fields one after another. After summing up the mass experience in production on both the positive and the negative sides, she deepened her understanding of book knowledge and learned some concrete knowledge in production. At an on-the-spot meeting called by the commune, she, linking theory with reality, told the masses the characteristics of the growth of rape and also told them that it was necessary to select sandy plots for growing rape, to dig ditches inside and on all sides of a rape field for draining water, to loosen the soil and apply manure in good time, and to adopt a complete range of measures regarding farming skills and field management for growing rape. She supported her lecture with concrete facts and scientific knowledge. Hearing what she said, the masses became confident. They went into action as soon as they came back to their production teams. The area of land planted to rape doubled that in 1972. A good harvest of rape was reaped throughout the commune.

Another strong point in Ma Yu-chuan is that, whenever it is needed in production, she dares to think, to act and to go through practice and seldom thinks about personal gains and losses. A spell of cold weather prevailed last spring. Many of the seedlings planted in our commune rotted, and transplanting of early-crop rice seedlings was likely to be affected. While studying the subject of "Paddy Nurturing" in college, she had learned the method of using steam to cultivate seedlings. By this method, seedlings would be available for transplanting five to seven days after seeds were sown. After discussing this matter with the comrades of the agricultural extension station, she suggested experimenting on and popularizing this method of using steam to cultivate seedlings. The commune leadership gave her strong support. We poor and lower-middle peasants were also very happy about this. But, some people told her: "You came back here upon graduation not long ago. If you fail to handle this problem well, you will lose your reputation as a university graduate." She replied: "The poor and lower-middle peasants sent me to college not for getting a veneer of gold for myself nor for seeking personal fame and gain. They want me to serve the people with the scientific knowledge I have learned." She insisted on getting together with the commune members to experiment on the use of steam to cultivate seedlings. When the experiment started, she caught a severe cold. But, she took no heed of it and worked through the day and night in the room where seedlings were cultivated. The comrades felt upset at seeing this and persuaded her to take a rest, but she refused to do so. She said: "How can I take a rest before the experiment proves to be a success!" After a few days' intensive cultivation, the seeds germinated. But the seedlings did not grow to a uniform height. At that moment, some people said again: "The bird is still a fledgling and yet it wants to fly." This cold wind blew into Yu-chuan's ears, but she just smiled and said: "In making revolution, we shall invariably meet with struggle. There is no plain sailing in doing a thing." She went on doing the experiment whole-heartedly and succeeded eventually. The commune Party committee promptly called an on-the-spot meeting to popularize this advanced method, thereby guaranteeing smooth progress of transplanting of seedlings in the spring.

The commune members were deeply satisfied with all these tasks Yu-chuan had done. They often said: Trained in accordance with the revisionist line of education, many students superstitiously believed in books and despised practice and the masses, so they were bound hand and foot when they went into the thick of practice. Today, the worker-peasant-soldier university students show concern for collective production, show no fear of setback and defeat, consult the masses when problems arise, and are capable of solving difficult problems. They really are good youngsters.

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LX. Bring Up a Mighty Contingent of Marxist Theorists During the Movement to Criticize Lin Piao and Confucius

Promote the Revolution in Education by Linking Teaching and Learning with the Fighting Tasks

by

Wu Pao-ch'i and Tu Yu-ch'eng,
worker-peasant-soldier students of the department of History, Peking Normal University

(Peking Jen-min Jih-pao September 9, 1974)

During the movement to criticize Lin Piao and Confucius, we conduct teaching and learning by linking them with the fighting tasks of annotating the Legalist works and studying the history of struggle between Confucianism and Legalism, thereby bringing the fighting role of the faculty of arts into full play in serving the actual class struggle and two-line struggle, greatly building up our ability to analyze and solve problems and, at the same time, effectively promoting reform of the study of history.

The faculty of arts in a socialist university is an important position for training and bringing up the contingent of Marxist theorists. We worker-peasant-soldier students and teachers are determined to carry out a thoroughgoing revolution in teaching and learning conducted behind closed doors as in a faculty of arts in the past, to take the actual class struggle as a classroom, and to carry out teaching and learning and acquire knowledge and skill in the course of struggle.

When we started to annotate the Legalist works, some people were doubtful: You are freshmen. Can you do this task well? Others worried that if study was conducted in this way, the teaching plan could not be accomplished and the students could learn nothing. However, facts gave the best answer. Conducted in conjunction with the fighting tasks, teaching and learning of history showed an unprecedented situation of surging vigor and vitality. For instance, the students taking part in the annotation and introduction of the works of Ts'ao Ts'ao went through a great deal of historical data under the guidance of their teachers. They read the passages on Ts'ao Ts'ao contained in The History of the Three Kingdoms, and the Works of Ts'ao Ts'ao, studied the ideological connections between Ts'ao Ts'ao and some representative Legalists of the era before the reign of Ch'in Shih Huang, the first emperor of the Ch'in Dynasty, and of the period of the East and the West Han Dynasties. They also studied the political, economic and cultural conditions and the conditions of class struggle during the period of the Three Kingdoms and the appraisals of Ts'ao Ts'ao by the Confucianists and Legalists of the past dynasties. Through their analysis and study of Ts'ao Ts'ao as a specific historical figure, they grasped the basic clue to the class struggle and two-line struggle during the period of the Three Kingdoms.

In the course of studying, analyzing and appraising Ts'ao Ts'ao, we had a deepgoing discussion of the problems of why the reactionary

Confucianist scholars in history wantonly misinterpreted and vilified such a personality as Ts'ao Ts'ao, a very capable statesman and militarist who had actively contributed toward the development of Chinese history. Through this study, we came to understand that: Although they lived in different periods of time, all Legalists in history advocated reform and upheld progress. For this reason, as all representative Legalists in history did, Ts'ao Ts'ao was invariablysubject to attacks and calumnies by the reactionary Confucianist scholars who suggested rolling back the wheel of history. This deepened our understanding of the real significance of annotating the Legalist works. The fellow students who took part in annotating and introducing the works of Wang An-shih had the same feeling. "Wang An-shih was a reformist in China in the 11th century." This was the historical appraisal made by Lenin, the great teacher, on Wang An-shih. After Wang An-shih's death, Shao Po-wen, a reactionary Confucianist scholar of the South Sung Dynasty, wrote an article entitled "Distinguishing the Villain," slandering and vilifying Wang An-shih. Lin Piao also exalted "Distinguishing the Villain," thereby exposing his own ugly features of honoring Confucianism, opposing Legalism and conspiring to restore the old order and roll back the wheel of history.

Practice shows that: If we conduct teaching and learning by linking them with the fighting tasks of annotating the Legalist works, we do not learn less historical knowledge but, on the contrary, have a better and firmer grasp of historical knowledge. What is of particular importance was that, through study in this way, we can closely link the study of history with the real class struggle and two-line struggle and make the teaching and learning of history serve the consolidation of the dictatorship of the proletariat. This lively and vivid way of study with a specific object in mind is far better than the former method in which the teacher taught lessons in classroom by divorcing the lessons from historical reality and real class struggle.

While conducting teaching and learning by linking them with the fighting tasks, we made strenuous efforts to apply the Marxist stand, view and method in analyzing and appraising the historical events and personalities and cultivating our materialist conception of history. In discussing the background of the article entitled "Teach the People to Make Full Use of Soil Fertility" by Li K'uei, some teachers one-sidedly stressed that "teaching the people to make full use of soil fertility" enforced by Li K'uei in the State of Wei was advantageous to the peasants. Later, the teachers and the students together studied the relevant passages in the works of Marx and Lenin and Chairman Mao's works and came to understand that: In studying and appraising the Legalist works and thinking, we must take Marxism-Leninism-Mao Tsetung Thought as the thinking guiding us to use the method of class analysis in analyzing problems. Li K'uei was then a well-known Legalist in the State of Wei. Taking the stand of the newly emerging landlord class in the State of Wei, he enforced the measure of "teaching the people to make full use of soil fertility" for the purpose of defeating the slave-owning aristocracy and promoting the development of the economy of the newly emerging landlord class, and this was a progressive measure at that time. Objectively, this measure was advantageous to the peasants, but it was the newly emerging landlord class which got most of the benefits. In regarding Legalism as positive, we affirm its spirit of daring to make change and reform and its progressive role under the historical conditions at that time and

we also must point out the limitations of its class and of the times. In this way, we can greatly elevate our level of understanding and of practice with regard to the question of how to apply the viewpoint of class struggle and the method of class analysis in studying historical problems. Studying in this way, we also have greatly built up our ability to read ancient classics, use the reference books and conduct private study.

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An Ideological Education

(Peking Jen-min Jih-pao September 9, 1974)

The teachers and students of the Department of Chinese, Central China Normal College, run an open-door school in Wuhan National Cotton Mill No. 2 and get together with the workers to carry out activities of criticizing Lin Piao and Confucius and annotating the Legalist works. The workers take an active part in the criticism of Lin Piao and Confucius and make strenuous efforts to study the history of struggle between Confucianism and Legalism. Their fighting spirit deeply impresses the teachers and students. Whenever they have a recess, the workers get together with the teachers and students to study the history of struggle between Confucianism and Legalism. Sometimes, some teachers and students pay calls on the workers at home, and the workers also discuss with them problems concerning the struggle between Confucianism and Legalism. Once, in chatting with the teachers and students, a worker said: "Why did Lin Piao oppose Legalism? Because Legalism advocated progress and opposed regression, advocated reform and opposed restoration of the old order. In staging restoration and regression, Lin Piao invariably had to honor Confucianism and oppose Legalism. Therefore, the workers, peasants and soldiers must conscientiously study the works of Marx and Lenin and Chairman Mao's works and also read some Legalist works before they can penetratingly criticize Lin Piao and Confucius." What this worker said greatly inspired the teachers and students.

At the beginning, some teachers and students were at a loss to know how to appraise the life of Chang T'ai-yen, author of Government of the Ch'in Dynasty and Achievements of the Ch'in Dynasty. To correctly analyze and approach this problem, the workers got together with them to study Chairman Mao's relevant teachings on the bourgeoisie. They came to understand that: The national bourgeoisie was a class with dual character. During the period of the democratic revolution and in the struggle against imperialism and feudalism, it was revolutionary and yet it was feeble economically and politically, so that it lacked the courage in thoroughly fighting against imperialism and feudalism. The workers pointed out emphatically: "At the beginning, Chang T'ai-yen could go to the fore of the bourgeois struggle against feudalism and use the Legalist progressive view to analyze the historical problems, and he was great. Later, he took the road of 'honoring Confucius and reading his classics,' and this was precisely an expression of the conciliatory and feeble nature of the bourgeoisie and its lack of thoroughness in revolution. In considering a problem, we must look at the mainstream. Chang T'ai-yen's mainstream was correct. The militant articles he wrote may serve as an example for us in criticizing Lin Piao today."

With the help of the workers and after conscientiously studying the works of Marx and Lenin and Chairman Mao's works, the teachers and students deepened their understanding of how to correctly appraise the historical personages. They also said that this was an excellent ideological education for them.

--Jen-min Jih-pao correspondent

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Learn from the Workers, Uphold Class Analysis

by

Yen Yu-shan, teacher of the Department of Chinese,
Kirin Normal University

(Peking Jen-min Jih-pao September 9, 1974)

I am a young teacher of the specialty of ancient Han language. Last spring, I went with some worker-peasant-soldier students to take part in the annotation of Legalist works conducted by a factory. I learned an impressive lesson.

Once, I joined some workers in studying an article introducing the life of Hsun K'uang. At first, I felt that this was a rather good article since it had reflected Hsun K'uang's principal thinking, particularly his thinking regarding the outlook on nature and epistemology. After reading this article, the workers pointed out: This article gives no account of Hsun K'uang's fighting spirit. One of them said: "Why did he write books and establish his theory? He did so for the purpose of criticizing the reactionary doctrines of Confucius and Mencius. Therefore, in writing this article, we must link him with the class struggle and two-line struggle at that time and dwell on the struggle between Legalism and Confucianism, and only in this way can we sum up historical experience in the struggle between the two lines." I was deeply enlightened by what he said. In annotating the Legalist works, the workers paid attention to summing up the experience of class struggle and two-line struggle, whereas I thought of teaching knowledge. From this, I found where I lagged behind the workers ideologically.

Under the rule of the revisionist line in education before the great proletarian cultural revolution, teaching and learning of the ancient Han language were divorced from the fiery class struggle, were specialized in "etymology" and aimed at disseminating the reactionary, decadent doctrines of Confucius and Mencius. I also was influenced by this kind of bourgeois ideology and wrongly held that annotating the original works meant explaining the meaning of the terms and analyzing sentence construction and that this was a branch of academic study and our task, so I seldom made class analysis of the ideological contents of the original works. During the great proletarian cultural revolution, I made a criticism on this wrong thinking of mine. But, this wrong thinking was reflected once again in my work of annotating the Legalist works.

For instance, when I recently got together with some workers to annotate the Biography of Li Ssu in the Records of the Historian, I came across the sentence that "Ch'unyu Yueh, a native of Ch'i," remonstrated with Ch'in Shih Huang, the first emperor of the Ch'in Dynasty. I made this annotation on Ch'unyu Yueh: "Ch'unyu Yueh, a native of the State of Ch'i, was a court scholar during the Ch'in Dynasty." Reading this annotation, the workers asked: "Of which class was Ch'unyu Yueh as a court scholar?" "On which side did he stand during the struggle between the Confucianist line and the Legalist line at that time?" I failed to answer the workers'

questions at once. After that, I studied again Ch'unyu Yueh's words and the content of his remonstration with Ch'in Shih Huang. He said: "I have yet to hear of anything able to endure that was not based on ancient precedents." This showed clearly that: Ch'unyu Yueh's political policy aimed at restoration and regression and he spoke for the overthrown slave-owning class. During the struggle between Confucianism and Legalism at that time, he sided with Confucianism. After this analysis and study, we changed the annotation to read: A native of Ch'i, Ch'unyu Yueh was a reactionary Confucianist scholar worming his way into the political organ of the Ch'in Dynasty, and a spokesman of the declining slave-owning class.

Educated this time by the workers, I began to understand that, in explaining lessons on the ancient Han language, I had confined myself to the literal explanation of the text so I could not correctly express the thinking of the Legalist works. I must shake off the yoke of the old annotations which stuck to ruts and smothered the revolutionary spirit. I must take the Marxist stand and adopt the method of class analysis in making annotations. In the past, influenced by the idea of honoring Confucianism and opposing Legalism, some annotators were Confucius' devoted disciples. Proceeding from the needs of their class, they distorted and misinterpreted the original meaning of the Legalist works. Without breaking through the old stereotypes and arming our minds with Marxism, we may still tend to disseminate the reactionary Confucianist view in the future.

The workers, peasants and soldiers are the main force in criticizing Lin Piao and Confucius. I have learned this point deeply after getting together with the workers to annotate the Legalist works. When I first came to the factory, I held that the workers had never learned the ancient classics so I didn't have to ask them about the characters, the phrases and the sentences. But, when penetratingly discussing with them problems relating to annotation of the classical articles, I began to find that my former view was incorrect. When annotating the sentence "Only the sages do not seek to learn about Heaven' contained in On Heaven, I went through a great deal of data and discovered that different schools had different annotations, so I could not decide which was correct. The workers pointed out straightforwardly: "Not seeking to learn about Heaven" meant "not seeking to learn about heavenly mandate." It was said in the foregoing text that all changes in the world of nature had their own laws and were manipulated by nobody. That was why Hsun K'uang said in conclusion: "The wise do not seek to learn about heavenly mandate." This annotation by the workers conformed to the author's original meaning and gave prominence to the militant significance of Hsun K'uang's On Heaven in criticizing Confucius' and Mencius' "outlook on heavenly mandate" and idealist transcendentalism.

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Universities Should Run Correspondence Courses for Workers, Peasants and Soldiers

- letter from a reader -

(Peking Jen-min Jih-pao September 9, 1974)

Comrade Editor:

I was greatly exicted and inspired when I learned from a newspaper that the institutions of higher learning in Shanghai offered correspondence courses for educated youths who had gone to mountainous and other rural areas. I and the comrades around me said in a discussion: "How very nice it would be if universities all over the country could learn from the experience of the institutions of higher learning in Shanghai, orient themselves toward the broad masses of workers, peasants and soldiers and offer correspondence courses for different specialties, so that many comrades could study while working!" Therefore, I suggest that universities all over the country do their best to offer some correspondence courses for various specialties.

In my opinion, the correspondence courses for various specialties offered by a university are good in many aspects: They do not need much manpower and material supplies from the state and can solve the problem of study demanded by many of the workers, peasants and soldiers. Like the short-term training classes run by some universities, they are a good means for carrying out the policy "Education must serve proletarian politics and be combined with productive labor."

Chairman Mao has always emphasized that cadres should carry out study while performing their duties. Many comrades have learned deeply from the practice of work that their level of Marxist theory and their cultural and scientific knowledge cannot meet with the needs for the sustained development of socialist revolution and construction. The correspondence courses are precisely a good method for the broad masses of workers, peasants and soldiers to carry out study while doing day-to-day work and manual labor. This method can help train a greater number of outstanding cadres who are red ideologically and competent professionally and who will serve socialist revolution and construction.

The correspondence courses also are one of the channels through which a socialist university maintains ties with social practice. Distributed on all fronts of the motherland, the students of correspondence courses can reflect to the university the various kinds of problems which arise during the three great revolutionary movements and urgently need to be solved. If the teachers of the correspondence courses can go once or twice a year to the primary level to teach the students face to face, solicit their opinions and make some investigations, this will also play a role in promoting educational revolution in universities.

-- Hsu Hsiang-tung of the political department of a certain unit of the Chinese People's Liberation Army

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Full-Time Theorists Must Integrate Themselves with Workers, Peasants and Soldiers

by

the Committee of the CCP General Branch of the History Department of Shanghai Normal College

(Peking Jen-min Jih-pao September 9, 1974)

The workers, peasants and soldiers are the main force in criticizing Lin Piao and Confucius. In this political and ideological struggle in the spheres of the superstructure through which Marxism defeats revisionism and the proletariat defeats the bourgeoisie, the full-time theorists must integrate themselves with the workers, peasants and soldiers, draw nutrition from them and grow up in the storm of mass struggle.

In the old universities before the great cultural revolution, some people engaged in theoretical work divorced themselves from proletarian politics, from the workers, peasants and soldiers and from reality and delved into reading behind closed doors. During the great proletarian cultural revolution, we firmly bore in mind this historical lesson and acted on Chairman Mao's teaching "The faculty of arts must take the whole of society as its factory." In the course of the movement to criticize Lin Piao and Confucius, we organized the teachers and the students to go deeply into factories, villages, army units and shops to fight together with the workers, peasants and soldiers, help them in studying the works of Marx and Lenin and Chairman Mao's works and tell them the history of struggle between Confucianism and Legalism. In the past few months, the teachers and students of our department went out of the university 290-odd times to teach the history of struggle between Confucianism and Legalism to a total audience of more than 200,000.

The course of serving the workers, peasants and soldiers is also a course of learning from them. At the beginning, in criticizing Lin Piao's reactionary program of patterning himself after Confucius and advocating "restrain oneself and return to propriety," some teachers only explained "restrain oneself" literally and did not link it with reality. The workers said: "Restraining oneself means going in for a sinister plot and waiting for a chance; returning to propriety means staging a come-back and restoring capitalism." The workers' straightforward criticism taught us a very impressive lesson.

Formerly, the workers, peasants and soldiers criticized us, saying: "We don't understand what you say; we don't understand what you write." At present, beside doing propaganda orally, we do our best to write and compile popular material on the struggle between Confucianism and Legalism for the workers, peasants and soldiers to read, so as to serve the struggle to criticize Lin Piao and Confucius. Within a short period of time, the teachers and students have written and compiled a batch of material including "Short Stories of Legalists" and "Annotation on Selected Biographies of Legalists," and written the "Old Tales Retold" uncovering the hideous deeds of the Confucianists. After reading them, the workers, peasants and soldiers

said that these books were easy to read and understand. These books played an active role in the movement to criticize Lin Piao and Confucius.

Fighting together with the workers, peasants and soldiers urges the intellectuals to transform their world outlook. Influenced by the revisionist line of education in the past, a teacher was poisoned rather deeply by the doctrines of Confucius and Mencius. After the great proletarian cultural revolution, he heightened his understanding but still could not shake off completely the yoke of the Confucian traditional concepts. In teaching lessons, he paid attention to criticizing the doctrines of Confucius and Mencius, but he did not make a historical class analysis of the role played by Ch'in Shih Huang, the first emperor of the Ch'in Dynasty, in building a country under the centralized power of the newly emerging landlord class, so he practically stuck to the view of honoring Confucianism and opposing Legalism. During the movement to criticize Lin Piao and Confucius, he fought together with the workers and learned that there was no room for compromise in the struggle between the Confucianist line and the Legalist line. After that, he actively wrote articles confirming that Ch'in Shih Huang's "burning books and burying Confucianist scholars alive" meant exercise of dictatorship over the reactionary forces which attempted to restore the slave system. He learned an impressive lesson, saying: "Every step I have put forward is inseparable from the education and help by the workers, peasants and soldiers."

Another old teacher took part in the work of writing and compiling material for the teaching of history for middle and primary schools. In writing the lesson of "Confucius," he subjectively wanted to criticize the erroneous content of the lesson of "Confucius, An Ancient Educator" in the old textbook. But, when he criticized Confucius' reactionary political viewpoint and philosophical viewpoint, he wrongly held that Confucius' idea of education and method of teaching "still offered some useful experience." When he took his draft to the direct-current motor plant and solicited opinions, the old workers said: "Political viewpoint and philosophical viewpoint are closely linked with the idea of education and method of teaching. How can one's idea of education be useful if one's political viewpoint is reactionary?" This old teacher was deeply educated. He said: "I have been influenced very deeply by the doctrines of Confucius and Mencius in the past few decades. To effect a radical rupture with the traditional concept, I must first revolutionize my thinking." After that, he studied and made criticism together with the workers, peasants and soldiers and heightened his thinking continuously. He revised his draft several times and eventually wrote this lesson well.

Fighting together with the workers, peasants and soldiers quickens the pace of revolution in education. For the purpose of occupying the positions of the study of history, the worker comrades of the No. 2 machine works and the Shangchiang No. 3 section under the Shanghai Metallurgical Bureau sent the backbone theorists of the workers' historical study groups of their units to our department to take part in the work of compiling and writing "Historical Events in China" and other books. The worker comrades said: "We the laboring people are the makers of history and also must be masters of history." In the course of compiling and writing books, a worker not only took the initiative in shouldering some of the work of compiling

and writing "Historical Events in China," but also taught the worker-peasant-soldier students the lesson of "How to Appraise Chu Yuan-chang." In order to teach this lesson well, he went through the History of the Ming Dynasty, A Review of the Ming Dynasty, Facts of the Ming Dynasty, and other historical data and relevant articles and special books, and studied more than 20 historical personages having connections with Chu Yuan-chang.

The workers' dauntless fighting spirit and their revolutionary spirit of advancing in the face of hardships inspires the teachers' and the students' fighting spirit tremendously. Some of the teachers of the group responsible for writing and compiling "Historical events in China" formerly dared not touch some of the difficult points and problems in historical study but just evaded contradictions. Now, under the old workers' leadership, they become active ideologically and make strenuous efforts to apply the Marxist stand, view and method in analyzing and studying some of the historical problems which formerly involved bitter controversies. For instance, they discuss problems about the struggle between Confucianism and Legalism during the period around the end of the Ming Dynasty and the beginning of the Ch'ing Dynasties, which were formerly considered to be rather difficult to make clear. They also study the deeds of how the peasants' revolutionary army led by Liu Liu and Liu Ch'i during that period broke into the city of Ch'ufu and "stationed themselves at the 'Confucius Memorial Palace,'" and the deeds of the uprising army led by Li Tzu-ch'eng in struggling against Confucius. They are gradually deepening their study of the history of struggle between Confucianism and Legalism and the history of class struggle as a whole.

Taking a clearcut proletarian stand, the workers, peasants and soldiers take part in the battle to revolutionize education, so as to make historical study serve the real class struggle and two-line struggle still better. In return, the real class struggle and two-line struggle supply a key to historical study. Tung Chung-shu, a "sage" of the Han Dynasty whom Lin Piao went all out to exalt to the skies, once made this remark: "The rich have vast stretches of land while the poor have no room to stand." In the past, some of the people who were poisoned rather deeply by the doctrines of Confucius and Mencius took these words as the basis on which Tung Chung-shu "on behalf of the people, asked for clemency from the emperor." Acting on Chairman Mao's teachings and taking into consideration the historical background of the political struggle at that time and Tung Chung-shu's consistent words and deeds, the workers of the group responsible for "annotating Tung Chung-shu's words" made a class analysis of this remark. They pointed out: For the purpose of staging restoration and regression, Tung Chung-shu went all out to attack the reform practiced by the State of Ch'in. He attacked Ch'in for "adopting Shang Yang's Legalism, reforming the institutions of an empire, changing the land system and allowing the people to buy and sell land, so that the rich had vast stretches of land while the poor had no room to stand." Here, "the rich" meant the newly emerging landlord class; "the poor" chiefly meant the slave-owning class which formerly owned much land but was overthrown after the abolition of the nine-square land system. Tung Chung-shu practically did not "ask, on behalf of the people, for clemency from the emperor" but spoke for the declining slave-owning aristocracy. He was speaking for the declining reactionary class as

Lin Piao did who clamored that "'the country is rich' while the people are poor" and vented grievances on behalf of the overthrown landlord and bourgeois classes. This analysis greatly induced the teachers and students to apply the Marxist view in studying historical data.

* * *

LXI. Support Revolutionary New Things, Consolidate and Develop the Achievements Made in the Proletarian Revolution in Education

Make Strenuous Efforts to Run Correspondence Courses Well During the Movement to Criticize Lin Piao and Confucius

by

the Revolutionary Committee of Shanghai Municipal Bureau of Education

(Peking Jen-min Jih-pao November 11, 1974)

Running correspondence courses for educated youths who have gone to mountainous and other rural areas is a new thing emerging during the movement to criticize Lin Piao and Confucius. This is of vital significance in training successors to the proletarian revolutionary cause in their millions, quickening socialist revolution and construction in the countryside and consolidating and developing the fruits of victories won during the great proletarian cultural revolution. Running correspondence courses has further cemented the ties between institutions of higher learning and society and gives a great impetus to the deepening of the revolution in education.

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Early this year, under the unified leadership of the Party committees at various levels, the relevant institutions of higher learning in Shanghai municipality sent some people to some areas in five provinces, namely, Anhwei, Kiangsi, Heilungkiang, Kirin and Yunnan, to trial run correspondence courses for the broad masses of educated youths fighting in the rural and border areas. In the past few years, through these correspondence courses, the broad masses of educated youths have learned political theory as well as culture and skills, thereby greatly heightening their consciousness of class struggle and two-line struggle, learning more skills for building a socialist new countryside, and further strengthening their determination to take root and make revolution in the countryside. They are playing an ever greater role in the countryside.

Running correspondence courses for educated youths who have gone to mountainous and other rural areas is a new thing emerging during the movement to criticize Lin Piao and Confucius. During the last Spring Festival, 230,000 educated youths came back to Shanghai to visit their relatives. They urgently needed to acquire some political theory and scientific techniques during their stay in Shanghai. For this reason, we and some relevant departments organized various universities in Shanghai to give 156 special lectures for rusticated educated youths who had come back to visit their relatives in Shanghai. The contents of these lectures dealt with criticism

of Lin Piao and Confucius, introduction of Lu Hsun, medical and health work in the countryside, microbiology in the countryside, and power supply in the countryside. Thirty-three classes for short-term training in "rural electrical engineering," "acupuncture," "rural accounting" and other subjects were also held. These lectures and short-term training classes drew an attendance of close to 200,000 educated youths. Nevertheless, they still could not meet with the needs of the educated youths. Many youths told us that in the places where they were, a technical force for repairing tractors was lacking, and when a tractor went out of order it had to be taken to the hsien-government township a few dozen li away for repair, so the farm jobs were delayed; some localities lacked the knowledge of scientific farming, so insecticide and fertilizer were wasted and farm output did not increase; some localities wanted to develop water conservation, but the people there lacked the know-how of planning, designing and calculation regarding construction of canals and dams. They urgently demanded that special courses and short-term training classes be run in the countryside. After going back to the countryside, many educated youths wrote to us, suggesting the running of correspondence courses.

The great movement to criticize Lin Piao and Confucius motivated the running of correspondence courses. During the period of fermentation and preparation, the cadres and teachers of various universities criticized the crimes of Lin Piao and his gang in trumpeting "restrain oneself and return to propriety" and frenziedly attempting to restore capitalism. They deeply realized that: That the educated youths go to mountainous and other rural areas is a deep-going social reform and a revolution in the sphere of ideology. Since the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius, millions of educated youths, answering Chairman Mao's call, have gone to the countryside and the border areas and embarked on the road of integrating themselves with the workers and peasants. Their revolutionary action means a radical rupture with the traditional concept "those who labor with their minds govern others; those who labor with their strength are governed by others" disseminated by Confucius and Mencius and their followers in the past several thousand years, and also means a forceful criticism against the Lin Piao anti-Party clique which vilified the sending of the educated youths to the mountainous and other rural areas as "a disguised form of reform through forced labor." In undertaking the great cause of building a socialist new countryside, they urgently demand the chance to study Marxist theory and to acquire more scientific and cultural knowledge. Therefore, running correspondence courses to help the educated youths grow up quickly and in an all-round way is for the purpose of consolidating and developing the fruits of victories won in the great proletarian cultural revolution and training millions of successors to the proletarian revolutionary cause, and also for the purpose of gradually diminishing the three differences between cities and the countryside, between workers and peasants, and between mental and physical labor. This is a very meaningful task. As far as an institution of higher learning is concerned, conducting education by various means for the purpose of serving proletarian politics is absolutely not an extra burden but is a duty for a socialist university. Conducting correspondence courses will draw closer the ties between institutions of higher learning and society. It will give a great impetus to the revolution in education and have far-reaching influence on the changes in educational system and teaching material and on the reform of the ranks of teachers.

With understanding raised to a higher level and with thinking unified, work was done quickly. Within a very short period of time, various schools succeeded in organizing a contingent of close to 200 teachers for conducting correspondence courses. Some schools sent members of workers' propaganda teams or workers of the school-operated factories and invited part-time worker teachers from outside the school to take part in conducting the correspondence courses. By the end of last February, various schools had sent people to investigate the conditions in five rural areas where correspondence courses were run experimentally, to learn from thepoor and lower-middle peasants and the educated youths and to draw up syllabuses on the spot. In this way, correspondence courses were opened very quickly in these experimental areas.

"The correctness or incorrectness of the ideological and political line decides everything." The key to running correspondence courses well lies in the line. In practice, we have acquired some preliminary experience as follows:

The curricula must be arranged to meet the need of the three great revolutionary movements in the countryside. At the beginning, some schools one-sidedly stressed offering correspondence courses according to their specialties. They did not offer to the countryside the courses of study which they were not running; on the contrary, they offered some correspondence courses not urgently needed by the countryside because they had such specialties. The poor and lower-middle peasants were critical of this, saying: "In opening new courses of study, you should not offer what you have. Instead, you should open new courses needed by the countryside." The school leaders came to realize that: On what basis should we arrange the curricula and how should we offer correspondence courses according to our specialties? These actually are questions of "who should adapt himself to whom?" As a part of the superstructure, education must serve the economic base of socialism. The curricula must proceed from the needs of the three great revolutionary movements in the countryside. When the original division of labor between specialties comes into contradiction with the actual needs, some specialties should break down the barriers between them and serve the needs of actual struggle. We organized all to make deep-going investigations and offered 23 courses of study, including "Tutoring on the Study of Marxist-Leninist Classical Works," "Writing," "Diesel Engines for Agricultural Use," "Electrical Engineering" and "Prevention and Cure of Common Diseases in the Countryside," in accordance with the needs of the three great revolutionary movements in the countryside.

The geography department of Shanghai Normal University formerly did not have the meteorology specialty. "Learning warfare through warfare," it opened this course of study, winning praise from the poor and lower-middle peasants.

The diesel engine specialty of Shanghai Chiaot'ung University formerly was one-sidedly engaged in the study of big-horse-power diesel engines for boats. After receiving the task of offering correspondence courses, it opened the course of "Diesel Engines for Agricultural Use."

The water supply and drainage faculty of T'ungchi University formerly dealt with problems of water supply and drainage in industrial production. Running correspondence courses this time, it also broke down the barrier between specialties and opened the course of "Farmland Irrigation Projects."

Because these courses meet with the needs of the three great revolutionary movements in the countryside and help quicken the socialist revolution and construction in the countryside, they are deeply welcomed by the local poor and lower-middle peasants and educated youths.

Teaching and learning must be conducted on the principle of integrating theory and reality. At the beginning, some comrades held that: "In conducting correspondence courses, the university chiefly helps the educated youths raise their theoretical level." Therefore, in explaining the lessons, they did not pay full attention to raising problems in connection with the actual struggle but often confined their scope to books. They paid one-sided attention to the system of the teaching material and neglected the integration of theory with reality. For instance, in giving lectures on treating illnesses, they invariably started from physiology, pathology and pharmacology; in giving lectures on "breeding," they also talked about Morgan's theory of heredity. Lectures given in this way didn't produce good results. On the contrary, when giving lectures on the struggle between Confucianism and Legalism in Wuyuan hsien, Kiangsi province, where Chu Hsi, a Confucian scholar of the Sung Dynasty, was born, some teachers linked their lectures with this concrete material and criticized the rational approach to the study of classics upheld by Chu Hsi, Ch'eng Yi and Ch'eng Hao. The students deeply welcomed the lectures given in this way.

The correspondence courses should aim at helping the educated youths raise their theoretical level. But, only by proceeding from the needs of actual struggle, following the Marxist line of knowledge and implementing the principle of integrating theory with reality can the students really make some achievements in raising their theoretical level.

In Hsuts'un commune, Wuyuan hsien, Kiangsi province, there was a class for short-term training in the study of Marxist-Leninist works. In studying "Critique of the Gotha Program," and in order to criticize better Lassalle's opportunist view of emptily talking about "society" and "labor" by evading the ownership of means of production, the students were organized to visit a class education exhibition run by a brigade and to investigate the class relations and economic conditions of this brigade. Learning from the living facts, they deepened their understanding of this Marxist-Leninist work and effectively criticized Lassalle's reactionary views, such as "labor is the source of all wealth and culture."

For another example, when giving lectures on the course of "Rural Building Construction," the teachers of T'ungchi University taught the theoretical knowledge of designing by linking it with the practice of construction of a local housing estate for youths and immediately applied it to practical designing, so that the students could carry out practice,

sum up experience and elevate their theoretical level simultaneously. The whole course of teaching and learning was conducted on the principle of integrating theory with practice. The students were deeply satisfied.

A diesel engine happened to go out of order when the four educated youths of Shihho commune, Po hsien, Anhwei province, came back to their brigade after attending the short-term training class of "Diesel Engines for Rural Use." Immediately, they worked with their own hands and repaired the engine in two days.

The Shanghai No. 2 Hospital organized a medical team to conduct teaching of "Prevention and Cure of Common Diseases" in the countryside in North Anhwei. It integrated mobile medical service with correspondence tutoring, and practical medical work with teaching.

Compiling good teaching material is a very important link in implementing the principle of integrating theory with reality. As seen from our practice, besides writing and compiling general teaching material on the basis of making investigation and study, it is necessary to write and compile some teaching material for the rural areas, so as to meet the needs of the three great revolutionary movements in the countryside.

While writing and compiling the teaching material of "Chemical Fertilizer for Agricultural Use" in Shangjao district, Kiangsi, Futan University learned that the use and popularization of phosphorous fertilizer which was produced in abundance locally was an urgent task. So it took this content as the key point of the teaching material and deleted the content which was not urgently needed. The students could apply this teaching material in practice as soon as they learned it.

Apart from this, for thepurpose of giving students of short-term training classes more opportunities to do practice, and with the support by the local Party committees, many localities adopted some methods in the light of the local conditions: Students learning animal breeding go to the livestock breeding farms operated by the commune; those learning tractor servicing go to the tractor station; those learning medicine go to do practice in the health centers operated by the commune. In this way, teaching and learning can be integrated closely with production and practice. This helps the students build up their ability to analyze and solve problems.

Correspondence courses should be run by relying on the local Party organizations and the broad masses. Chairman Mao teaches us: "The mass movement is necessary in all work. Things won't go without the mass movement." Correspondence courses can be run well only with the leadership of the local Party organizations and by relying on the broad masses. Without taking the mass line, correspondence courses cannot be opened; even if they are opened, they cannot be carried on very well.

After the correspondence courses began, the leaders at all levels and the relevant departments in the five experimental areas actively strengthened their leadership over the running of correspondence courses, and the comfort visit teams sent by Shanghai to various provinces also gave assistance on their own initiative. In many districts and hsien, special groups for

leading the running of correspondence courses were set up to actively help in the work of recruiting students, setting up a tuition network and selecting part-time teachers.

Hearing that correspondence courses were to be opened, the secretary of the Party committee of a commune in Tehsing hsien, Kiangsi province, took the opportunities of going to the production teams during the busy farming season and carried out propaganda wherever he was. When the textbooks were dispatched to the communes, the cadres of many communes carried the books on their backs and walked a few dozen li to deliver the books to the hands of the educated youths. Once the leadership gave support and the masses were aroused, it was possible to overcome any difficulties.

Learning that the correspondence course of "Meteorology" was to be opened, the meteorological station of Lop'ing hsien, Kiangsi, gave assistance on its own initiative, provided funds and instruments, and spared some manpower to serve as part-time teachers.

In Po hsien, Anhwei province, when the short-term training class of "Maintenance of Diesel Engines" was opened, the hsien leadership immediately spared five engines from the hsien-operated diesel engine plant for the students in practice.

With the support by the leadership of various districts, more than 3,000 workers, poor and lower-middle peasants, cadres, tractor operators, medical doctors, teachers and technicians have been selected to work as part-time teachers. This force is distributed in all communes in the experimental areas and in all companies of the PLA production and construction corps, fully demonstrating the tremendous strength of the masses in conducting education. Thanks to the vigorous mass movement, the correspondence courses are run not only by the universities and the educational departments, but also by the society as a whole. Training the younger generation and showing concern for the growth of the younger generation have become the cause for the whole Party and the whole proletariat.

Running correspondence courses has opened more channels between university and society and gives a great impetus to the revolution in university education. Through the correspondence courses, the universities open their doors to the vast countryside and change their former situation of learning and knowing nothing about the countryside. This creates favorable conditions for promoting the reform of academic studies. In teaching correspondence courses, the teachers go in groups to the countryside to experience the life of actual seething struggle. This also is an excellent opportunity for the teachers to receive re-education politically and to carry out vocational studies again.

As a new thing, the running of correspondence courses is still at its beginning, and many problems have yet to be solved. But, we firmly believe that, under the guidance of Chairman Mao's proletarian revolutionary line, and in the course of penetratingly carrying out the movement to criticize Lin Piao and Confucius, the correspondence courses can definitely make new

contributions toward training successors to the proletarian revolutionary cause and consolidating and developing the great achievements of the great proletarian cultural revolution, provided we carry out practice conscientiously, sum up experience promptly and rely firmly on the local Party organizations and the masses.

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It Is Our Duty to Run Correspondence Courses Well

by

the CCP Committee of Lits'ang Committee,
Mengch'eng Hsien, Anhwei Province

(Peking Jen-min Jih-pao November 11, 1974)

Last April, we and some relevant institutions of higher learning in Shanghai municipality opened correspondence courses for educated youths.

Opening correspondence courses for educated youths is another new thing emerging during the movement to criticize Lin Piao and Confucius. Running the correspondence courses well is of far-reaching significance in consolidating and developing the bounteous fruit of settling educated youths in mountainous and other rural areas during the great proletarian cultural revolution, in bringing up millions of successors to the proletarian revolutionary cause, in building a socialist new countryside and in gradually diminishing the differences between cities and the countryside, between workers and peasants and between manual and physical labor. It is our duty to run correspondence courses well.

To strengthen leadership over this task, our commune has set up a group for leading the running of correspondence courses, held a deputy secretary responsible for this task, and invited the responsible persons of the relevant units of the commune to take part in this task. The brigades have also set up corresponding organizations. In this way, there are people at all levels to take care of the correspondence courses and there is organizational guarantee for running the correspondence courses well.

To make sure that the students carry out study properly, we divide the students of the correspondence courses into ten study groups in accordance with the different subjects of their studies. Two to four days a month are specified for them to take part in collective study. Usually, they are required to carry out private study one or two hours every day, so that they can consolidate the knowledge they have acquired and they can have enough time for studying their correspondence courses.

We also have strengthened political and ideological education for the part-time teachers. When they were organized to work as part-time tutors and teachers, some comrades did not recognize the important meaning of the correspondence courses and stressed that they had no time for giving tuition because they had much work to do. We did meticulous ideological work on them and helped them increase their understanding of the correspondence courses. With their understanding raised to a higher level, the part-time teachers brought their enthusiasm into full play.

As soon as he received the teaching material for the course of "Writing," a Chinese language teacher of a middle school called the students of this course together to draw up a teaching plan and a time table and to devise a method of teaching and learning. He also prepared the lessons conscientiously and took down notes on what he had taught.

When a physics teacher gave tuition on the course of "Rural Electrical Engineering," he went on his own initiative to solicit opinions from the students and made a simple teaching aid.

When giving tuition on the course of "Prevention and Cure of Common Diseases in the Countryside," the doctors of the health clinic of Lits'ang commune took the students to the health clinic to carry out study and do practical work in the patients' wards simultaneously. At present, the students of this course have basically mastered the prevention and cure of ordinary common diseases.

In order to run the correspondence courses well, we call regular or irregular meetings of the students and part-time teachers to discuss problems and exchange experience. On the basis of conscientiously summing up the work done at an earlier stage, new demands are put forward and new problems solved, thus pushing the correspondence courses to develop steadily.

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Story of Repairing a Tractor

(Peking Jen-min Jih-pao November 11, 1974)

During the season for harvesting and plowing by shock tactics, an educated young women is operating a hand-support of the "Worker-Peasant-11" model to thresh wheat on the threshing ground in Shennan production team, Shenlou brigade, Liteh commune, Po hsien, Anhwei province. Seeing this hand-support tractor working again for agricultural production, the poor and lower-middle peasants expressed heartfelt thanks for the help given by an old worker of Shanghai and the teachers of the correspondence course of Chiaot'ung University.

Before the wheat was harvested this year, the hand-support tractor of Shennan production team went out of order. Wheat was ready to be harvested, and the tractor was needed for threshing wheat and sowing seeds. At this juncture, the tractor refused to operate, and the poor and lower-middle peasants were deeply worried. Master Wang of the Shanghai Industrial and Agricultural Powered Machine Works and the teachers of Chiaot'ung University who were teaching the correspondence course on agricultural diesel engine in Po hsien happened to learn about this. On their own initiative, they rendered help in repairing this hand-support tractor for Shennan production team.

As soon as this hand-support tractor was taken to the hsien-government township, repair started with urgency. Master Wang who was in his sixties called the students of the correspondence course together and taught them by personal demonstrations. He carefully took off the parts one by one, explained the performance of the tractor, and gave a detailed account of everything ranging from how each tool should be manipulated to how each screw should be put on. He was so eager to tell all he knew to these educated youths who took root and made revolution in the countryside.

Master Wang and the students found the cause of damage to this tractor. It was because the comrades concerned did not know how to maintain the tractor in good condition so the parts were damaged. While making the repair together with the students, Master Wang carefully taught the students the knowledge of servicing the tractor. He discovered that some parts were damaged so seriously that they had to be replaced, so as to solve the problem fundamentally. Again on his own initiative, he made contact with Shanghai and sought help. In a few days, the unit where he had been working sent some parts to him. Making use of their rest hours, he and two teachers and two students of the correspondence course came to Shennan production team after covering more than 90 li despite the rain and fitted these brand-new parts to the hand-support tractor.

"Pitapat, pitapat, pitapat." The hand-support tractor was singing on the threshing ground. It seemed to express the joy of the commune members and to eulogize the running of correspondence courses, a new flower blossoming during the movement to criticize Lin Piao and Confucius.

--Jen-min Jih-pao correspondent

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This Is a Very Useful Lesson

by

Han Ta-hsin, secretary of the Party branch of
Hanchai brigade, Yuanchi commune, Funan hsien,
Anhwei

(Peking Jen-min Jih-pao November 11, 1974)

Opening correspondence courses is entirely compatible with the demand put forward by the broad masses of educated youths who have gone to mountainous and other rural areas and also compatible with the wishes of our poor and lower-middle peasants. We have seen with our own eyes that, for the sake of building a socialist new countryside in a still better way, the broad masses of educated youths diligently study the works of Marx and Lenin and Chairman Mao's works and actively delve into various branches of agricultural and technical knowledge.

Last spring, the several educated youths who came to settle in Hanhsiaochuang production team of our brigade set up a study group and made use of their spare time to intensively study the works of Marx and Lenin and Chairman Mao's works. They also learned scientific knowledge in connection with certain actual problems they had met in agricultural production. We really were filled with joy at seeing the broad masses of rusticated educated youths studying diligently for the revolutionary cause. We thought to ourselves: These young people are a very valuable force in building a socialist new countryside. If they are organized and the relevant institutions of higher learning can give them some material for study and the teachers of universities and the relevant factories, agro-technical stations, hospitals and other units of the hsien and communes can spare some special forces to give them appropriate tutoring, what fast progress these young people can make and what a big role they can play in the fight to build a socialist new countryside! Precisely when we were thinking of this and discussing this problem, the institutions of higher learning in Shanghai municipality offered correspondence courses to the rusticated educated youths in our brigade. The young people were filled with joy when they heard the news of the correspondence courses. They said happily: "Practice in the countryside in the past few years makes us feel that we have too little knowledge. Now that correspondence courses are offered to us, this is like offering fuel to us in snowy weather." The broad masses of poor and lower-middle peasants eagerly hoped that the educated youths could master more practical skills for serving the three great revolutionary movements in the countryside and quicken the pace of socialist revolution and construction in the countryside.

Last May, Little Li, an educated youth, attended the first term of the short-term correspondence course on "Selected Readings of the Works of Marx and Lenin." It was time for wheat harvesting when study concluded. Citing the content of his study, he gave a lecture to the cadres and commune members of the whole production team. Proceeding from the Marxist principle of political economy, he analyzed the principle of distribution

in a socialist society and the relations between the state, the collective and the individual, and criticized the various kinds of reactionary fallacies spread by Liu Shao-ch'i and Lin Piao on the problem of distribution. This lecture linked theory with reality and was presented in a lively and vivid language. Many cadres and commune members said: "This analysis is fine. It does us much good. This is a very useful lesson! While Lin Piao went in for restoration and tried to roll back the wheel of history, we must fight tit for tat and perseveringly adhere to the socialist road. We must sell more and better grain to the state and make greater contributions toward the Chinese revolution and the world revolution." As a result, this production team was the first team in the whole brigade to overfulfill its requisition task for summer grain.

This event also made us see more clearly the meaning of running correspondence courses for the educated youths. Many poor and lower-middle peasants said: "The educated youths study correspondence courses and apply to our village what they have learned. What a great role they are going to play!" So, all gave the educated youths more active support in their study of the correspondence courses. The broad masses of poor and lower-middle peasants often showed concern for and inquired into the conditions of study of the educated youths and actively created favorable conditions for the educated youths in study. The educated youths studied the correspondence courses more assiduously.

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